



Little danger of
youth riding for a
fall at William
Woods College,
Fulton, Missouri

VOLUME IX

MAY, 1927

NUMBER 5

And Still We Have Parents

IT is easy to overstate the difference between the present and the on-coming generation. On the other hand it is scarcely possible to exaggerate the continuity of human life. While the prevailing tendency is to magnify the individuality of youth, even to the point of making it appear as alienation and estrangement from parents, it is worth while to consider the other side of the question.

In the very essence of his being the infant is a compound of his father and mother. His color, his size, his form, his gait, his speech, will continue to proclaim that fact as long as he lives and wherever he goes. More intimately, the power of his brain, the tension of his nerves and the curve of his disposition are parts of his inalienable inheritance.

And immediately it is these same parents who set about modifying, both consciously and unconsciously, the babe that lies helpless and plastic in their hands. In the natural course of events theirs is the paramount influence in the development and training of their child. It is only as he becomes less and less susceptible to change, that other factors enter more and more into his life. Thus the youth who steps out into the world is doubly the child of his parents.

The very variations of sons and daughters from their fathers and mothers may be in reality but the realization of parental purposes and aims. Every child is in effect an answer to the age-old prayer that we be permitted to begin life over again. Like the answers to other prayers it is no less real, and all the more beneficent, because it does not come in exactly the way the one who offered it desired.

Another phase of this fundamental relationship, is the simple fact that the normal parent centers in his child the supreme interests of his life. Let any man

reflect a moment and he will realize that his father cares more for him than for himself, and more than any other man ever has or ever will care for him.

Now it is just this intimacy of relationship verging upon identity that impels the youth to get away from home and live his own life. And this in turn is also the realization of parental dreams. None but a fool would wish his son to duplicate his own life, and yet it is always hard for the father to let the boy go, and sooner or later it becomes hard for the son to stay away. It is not only the prodigals who think longingly of the plentiful supply of more than food in the old home, and wonder how everything seemed to come automatically.

THE best use to make of parents is to get along almost without them. We can never dispense with them entirely, for they will always have twenty-five or forty years more of experience than we. They enjoy being called upon occasionally too, when it is really necessary, but the greatest of all their satisfactions is in witnessing the self-reliant success of their sons and daughters. Only in that do they find the highest reward for having lived and toiled and suffered.

Finally there is a paradox of parenthood in its definition of success that youth does well to consider. No one can bear to see his own child suffer, though he will freely admit that his own highest joys have come through self-sacrifice and pain, especially for the child he would shield. Physical comfort and selfish happiness seem to be the standards of success set up by parents, but far greater is their joy in their children's spiritual triumphs. Mary at the cross, though broken-hearted, was yet the proudest mother the world has ever known!

Deaf, Dumb, Blind and Insane

THIS is a mild characterization of the citizenship of the United States in relation to its own interests. This citizenship is also lame and halt and otherwise defective, as even a casual survey of certain facts will show.

A recent number of the *Manufacturer's Record* carried statistics of the annual cost of crime in this country compiled by Mark O. Prentiss. The total of thirteen billion dollars includes such items as: fraudulent securities, \$500,000,000; transportation thefts, \$500,000,000; thefts from warehouses, \$525,000,000; economic value of 12,500 persons murdered, \$125,000,000; cost of law enforcement, \$4,000,000,000. These are all minimum figures which Mr. Prentiss believes should be increased to a total of \$16,500,000,000. Even this would include nothing for graft, gambling and money tied up in financing criminal enterprise, which he estimates would bring the grand total to twenty billions!

Of course every individual citizen, including the criminals themselves, suffers both directly and indirectly, and without any possibility of escape, from this stupendous total of loss and destruction. Unerringly and continually, through the intricate interrelations of our modern life, the criminal takes toll of the farmer, the workingman, the merchant, the banker, the manufacturer, the lawyer, the teacher, the minister, and indeed of every man, woman and child in the land. And practically all of them accept the situation as inevitable and incurable, and consequently give little thought to the matter. When it is forced upon their attention, as by the annual publication of America's enormous murder list, they bemoan the general slackness and failure in the pursuit and punishment of criminals, and drop the subject as too disagreeable to discuss. Only in the rarest instance does anyone raise a question as to how and why, and where and when, innocent babes in an enlightened and Christian land are transformed into miserable, thieving, murderous men and women!

On the other hand, unlimited resources of capital, science and art are devoted to the promotion of crime through salacious literature, vicious theaters, dance halls, gambling dens and the widespread personal activity of the underworld and its dupes. Virtue is labeled "prudery," vice is paraded as "life" and moral distinctions are classified as "mere conventions."

Over against all of this we set a few minutes of casual instruction once a week by amateur, untrained, unsupervised teachers, reaching irregularly, at best, only one in five of our population. And then we fatuously expect our children to grow up clean and strong and straight!

On the Other Hand

PERHAPS the most common objection to foreign missions is this: "The people of other lands have their own religions which seem to satisfy and serve them like Christianity does us. Why should we disturb them?"

On the other hand no one has seriously suggested that the American business man should restrain himself from unsettling the age-old customs of China, India, South America and Africa by introducing Standard Oil, General Electric, Westinghouse, United States Steel, General Motors and International Harvester products abroad. Rather we applaud the enterprise of the salesmen who are determined to make Fords, radios, Victrolas and Singer sewing machines as common everywhere else as they are in America.

As a matter of fact the world today is one pool of ideas and commodities. As certainly as water seeks its level there is an irresistible tendency to standardize the best of everything everywhere. Scientific discoveries, educational methods and religious truths must all become universal as certainly as the waters of the sea carry ships and the ether of the atmosphere transmits radiograms.

The Judge has a Word for Parents

TO DRIVE home realization of the responsibility of parents in shaping the lives of boys and girls, a juvenile court judge in Pueblo, Colorado, recently filled a jury box with mothers and fathers who sat as jurors to hear their own sons tried for grand larceny, burglary and similar crimes. In the presence of their parents the boys related their misdeeds and the parents found them guilty—but guilty with themselves. The judge sentenced the boys but his condemnation fell on the parents. He said:

You have just had presented to you the deplorable situation which is in the heart and soul of civilization. Our homes, churches and officials are not comprehending the situation; they do not seem to think anything unusual is going on.

You carry the razz, jazz and carnival life into your homes, churches and everywhere you go. Your citizenship and moral standing are no better than conditions in your homes.

These matters can only be traced back to the home. There is no use to try to lay it on the boys or their associates. You are responsible for them and should create an objective in their lives. You should make it possible for them to have something to live for and not just let them grow up. God laid down ways of rearing children, and if you think you can improve on them you are only destroying something that has been good for civilization for 2,000 years.

This case is the result of your shirking the responsibility that belongs to you. Conditions are due to the literature you have placed in your homes, the manner of rearing your children and the ideas you have. You are slaves to a fashion and dress that is tearing down civilization. Modern conveniences, automobiles, electrical appliances and better working conditions have placed leisure hours on your hands. Your leisure hours have been capitalized and we have the pool halls, shows and dances which attract and cause you to neglect your homes. Your children are casting aside modesty and refinement of the home. You should make the home four-square for things that are wholesome.

You cannot improve the defects of these boys by starting any place but at the foundation of their lives—their homes.

The Autobiography of a Shock

Are Young People Ruled by Conviction or Convention?

By C. E. LEMMON

EVERY college student is supposed to get a shock. The shock is as much a part of the college life as the matriculation fee or the examination. This shock must make the collegiate more or less cynical, cold, harsh and sophisticated. The diploma must ultimately be received with a sort of cynical sneer, else there has been something decidedly lacking in the college experiences. Now the older folk who have not been to college forget it and minimize it and class it along with the mumps and measles and other minor ailments of youth.

I went to a good pious Christian college that was guaranteed not to administer shocks and yet I got my shock just the same. It is popularly supposed that the college shock must be theological. The fledgling collegiate is presumed to bring a naïve, credulous religious mind of his father and mother into the college classrooms and, under the influence of the "higher eritic" and "modernist" professors, immediately lose his faith. The theological shock is supposed to wreck the faith and leave the poor boy stranded, either atheist, infidel, agnostic, or at least a skeptic. Now I will have to confess that I failed to get my theological shock in college. The good old doctor who taught the Bible was a regular shock absorber. The certitude of his faith was such, the saintly and kindly nature was so evident, the laughing twinkle of his eye was so dominant, the quiet humor and poise so constant, that theological shocks were difficult to realize out of his tutelage. So I am compelled to confess that the celebrated theological shock failed to bump cynicism into my nature and I "kept the faith."

NOW if the collegiate gets by without the theological shock he can hardly hope to escape the jolt that comes with the study of the natural sciences. These teachers of science are expected to be crass materialists, dogmatic and mechanical. Science is almost guaranteed to administer to the collegian his shock. But my science teacher failed to live up to specifications. He was a near genius with a fine soul and an undogmatic demeanor. In fact he was a bachelor and I rather think he was afraid of the girls. At least he blushed every time one of them spoke to him. He loved his science and "knew his stuff" but his tone was so hesitant and apologetic that the poor man was utterly incapable of administering a shock of any kind. In some manner I managed to escape the scientific shock.

As I remember it now—and it was not so long ago as to greatly tax the memory—the shock came where least expected. It was in the class of the professor who was the most cautious and protective. He was the ultra-conservative member of the faculty. He would have been utterly surprised had he known that his class was administering any shock. He was quite careful always to warn us against the dangers in the courses of his co-professors, especially in the field of theology and science. He was the teacher of the social sciences. A new course had been introduced called Social Psychology. The shock came when I got to two chapters, one on Fashion and the other on Conventionality.

I entered college with an admixture of two strange prides. I was proud of my clothes and proud of my morals. They were silly and Pharisaic prides but they were there just the same. No need to smirk at them either, for most young people have their prides just as silly and contradictory. And it is on the point of our prides that we usually get our shocks.

College freshmen dressed differently in those rather recent but seemingly ancient days. The modern collegiate clothes were not in vogue. The raccoon coat, the yellow shoes, the loud socks, the bell-bottomed trousers and hatless heads were simply not collegiate. We were tony and dignified. Our clothes were neatly pressed. It was the day of high, stiff white collars and detached cuffs and the morning shoe shine and the derby—actually a derby. This is the sartorial perfection with which the freshman was allowed to walk his dignified and stately way into the college halls at a period less than twenty years ago. If I remember rightly, I was correct in every detail. My clothes were cheap but they were in line with the established order. I did not deviate one whit from the fashion of the day.

I was also proud of my morals. I did not smoke nor chew nor drink. I had never danced or played cards. I had worked in a bank and enjoyed the visit of the auditor and could smirk with inner satisfaction as he checked over the books, every penny accounted for. I was industrious and hard working, ambitious and energetic. I was a regular Oliver Optic. At one time I had possessed one redeeming vice. I did swear. But conscience and caution had conspired to nearly correct that one flaw. My conduct was quite exemplary. I was a fine young Pharisee and proud of it. I let the roughnecks go for I was not of their party.

WHEN I got to the chapter on "Fashions" in this Social Psychology I was first intrigued, then shocked, then disgusted. I suddenly saw that the reason I wore a derby was because the other fellows did also. It is just the same reason that the freshman of 1927 goes bareheaded. The reason I wore detached, starched cuffs was because it was the campus vogue. It is the same reason that the collegian of today wears a raccoon coat. My shoe shine and my creased trousers and my high stiff collar and all were not signs of character or individuality. They were evidences that I was sold out body and soul to what the sociologist called fashion. I was in the grip of a style complex. I saw myself a veritable slave, a cheap imitator of the crowd. I began to despise those clothes as a sign of servitude. I was a poor simpleton without character enough to dress sensibly, comfortably and within my means.

But the shock I got in the Fashion chapter was mild as compared with the terrifying jolt administered by the chapter on Conventionality. Not only were my clothes selected by the crowd but my smug morals were handed to me ready-made, right out of the life situation. One reason, perhaps the main reason, I didn't smoke was because nobody smoked in our college. You would no more expect to see a cigarette on the college campus than you would expect to hear an oath in a cathedral. It just wasn't done. Few of us danced, few of us played cards, and we all went to chapel. Our morals were thoroughly standardized and well established in the public opinion of the institution. I saw that even in character I had little volition of my own and I was but little more than a mere follower of the crowd, regularly conventional in everything that I did. Started out on this road of self-analysis I found that there was scarcely a single action of my life that was guided by principle or supported by courage or established in a deep inner conviction. In short I was not being controlled by convictions but by convention.

Now the morals and even the religion of the group of young people of which I was a part were not altogether real. They had in them elements of hypocrisy. Being conventionalized and generally accepted, it did not require much depth of resolution to maintain the prevailing standards of conduct, for to violate them was to be socially ostracized. We were conventionally decent and nominally good.

There is no dodging the fact that there is a change in the attitude of this generation of young people from that of the preceding generation. The young people of today have revolted against the unreality of our former conventional moral standards. They have done it because they have developed the power of analysis and with the insight of youth and the desire for reality have shunned goodness for fear that it might be taken as a form of hypocrisy.

IT IS my contention that history is repeating itself, and that the youth of this generation are doing exactly as did the youth of the former generation. They have substituted one convention for another and, discarding the unreality of the morality of a generation ago, they have espoused the hypocrisy of the conventional laxity of today. They are still creatures of conventions just as we were, only they have had time to analyze our conventions and have not yet had time to analyze their own. They have simply traded one conformity for another.

In fact, as the processes of education continue and the group opinion of youth becomes more fixed and independent, there is a tendency to solidify and crystallize these conventional standards of conduct. To continue the illustration from college life: A freshman dresses in a certain manner, not only because he blindly and naturally follows the custom which he imitates without analysis, but the whole sentiment of the institution actually forces such conformity. He dare not do anything else. The ethical code has much of the same enforced conventionality. The young collegiate sneers at ideals and assumes an air of superior nonchalance in the face of religion just because it is generally done. The co-eds take an experimental puff at the "coffin-nail" because it is much more conventional to "be smart" than to be intellectual. Now this vogue of laxity covered by the catchword of frankness is just as revolting and perhaps more so than the unreality of our older moral standards. If then we were afraid of seeming to be bad, our young people of today are afraid of seeming to be good. The one fear is as unnatural and as unreal as the other.

DOUBTLESS these contrasting pictures of the attitudes of the past and present are overdrawn for the sake of emphasis. The former generation was certainly not as moral as the picture would indicate nor is the present generation as lax as the description would warrant.

The question is, therefore, in the face of this fact of the almost super-control of conventionality over our conduct and lives, what ought we do? It would seem that there are three possible answers to this problem. The first is the answer of conformity, the second is the answer made by John the Baptist, and the third is the answer made by Jesus. The Christian way is of course the last.

The attitude of conformity is the easy and popular way. To go like sheep with the crowd is convenient and inviting. Most of us go that way. We accept the common mind as our own and adopt the popular standards of our group as a matter-of-course without comment and without analysis. We never let ourselves in for a moral shock. We do not allow the unreality of the situation to dawn on the conscience. If

we revolt, it is but temporarily and silently, and we soon slip back again to take the soft and easy methods of living. Our moral standards are handed to us and we take them without individual decision.

The second attitude is that which was taken by John the Baptist. He was a thoroughgoing nonconformist. His was an attitude of challenge. Whereas the common people lived in little village homes he lived in the desert; the average man wore the flowing robes of the time but he dressed in camel's hair; the ordinary man ate his food from the family dinner table but he ate locusts and wild honey; the regular teacher talked in tones of modulation in a synagogue—he preached vehemently in a wilderness. He was a moral radical and revolutionist. He turned away from temple and synagogue, challenged governments and soldiers, defied the king and worse still the king's wife. He denounced both sin and the sinner in high place and low. He was a social, political, moral and religious nonconformist. Had he not offended Herod's wife he might well have died a natural death. The people will go in multitudes to see and hear a John the Baptist. The man who challenges squarely all of the conventionalities is usually scorned and ridiculed but rarely persecuted.

THE method of Jesus, on the other hand, was far more dangerous and difficult, though much less radical. He was both a conformist and a nonconformist. He both accepted and rejected the conventionalities. He did not challenge customs and standards for the sake of the challenge. His method of living was far more conventional than that of John. Instead of living in the desert he went about among the villages; instead of preaching in the wilderness he taught in the synagogue; instead of eating locusts and wild honey he dined with his friends and neighbors. He enjoyed the generally accepted pleasures of the common people and conformed largely to the customs of his day. He sought in so far as he could in good conscience to give offense to no man by strange attitudes and unusual habits. But he cast an inquiring mind into all of these man-made conventionalities and was ruthless in the face of falsity and unreality.

For example, the Jews put great store by their Sabbath keeping. The seventh day was the historic day of rest. Around its observance had gathered a host

of customs and traditions. It is evident that Jesus respected this Sabbath day and it is said frequently that he "went into the synagogue according to the custom of the Sabbath day." However the virtue of a day did not count with him in the face of genuine human need. He did not hesitate to use the holy day to heal the sick and suffering or to teach a valued spiritual lesson or to pluck grain for his hungry disciples. When he was chided for this he pierced the empty mockery of their pretentious legalism by saying that "the Sabbath was made for man and not man for the Sabbath."

The Ten Commandments formed the center of his theme for the famous Sermon on the Mount. He believed in them and observed them but he was not satisfied with the mere conventionality. He wanted the reality behind the form. He wanted the motive behind the practice. He knew that men could easily keep the letter of the sixth commandment prohibiting murder and at the same time carry murderous hearts within their bosoms. He knew that men could keep the letter of the seventh commandment while having within themselves raging fires of lust. He knew that men could give alms and thus be religiously respectable without a spark of true generosity. He knew that men could pray and be conventionally religious without at all having the heart of prayer.

Jesus respected the convention but he wanted it backed by a true conviction. He was anxious and ready to observe the custom if it did not hide the reality. Where John took the simple attitude of the iconoclast overthrowing all of the conventionalities, Jesus took the more complex and difficult task of an interpreter penetrating into the inner meaning of the accepted values of religion and life and forever opening up the true reality behind the outward conventions. This is exasperating to the easy going and respectably religious. It led to misunderstanding and persecution. It led to opposition and warfare. It led to the Sanhedrin and to Pilate and to Herod. It finally led to Golgotha and a cross. Out of the sacrifice of that life the human race has found for nearly two thousand years, and will find in every generation, the reality of motive, the quickness of conscience, and the honesty of conviction which lie at the base of true manhood and womanhood.

Visions

Oh, Life's a very frail thing,
And very swift to pass;
And Love is but a pale thing,
And breakable as glass;
But dreams are very long things
That live when life is past;
And visions very strong things
That conquer love at last.

—M. C. L. in
The English Review.



Vignettes of Youth

By the Conference Camera



*We have tomorrow
Bright before us
Like a flame.*

*Yesterday, a night-gone thing
A sun-down name.*

*And dawn today
Broad arch above the road we came.
We march!*

—Langston Hughes.



On top of the world at Hollister



A faculty member takes a slide



He's only two feet high



The wild waves told him to look
that way



Hail to conference-ites!



Hiram's president refreshes herself

The Genius of the Conference Movement

Analyzing Its Increasing Momentum

By ROY G. ROSS

TODAY we are so busy recording the rise and fall of new undertakings and projects with their startling achievements and prophetic developments that we seldom take time to study them and master the underlying psychology which has made for success or failure.

Seven years ago there was born into our brotherhood life a new project, known as the Young People's Summer Conference movement. From an experimental beginning with four initial conferences it has grown rapidly and assumed vast and significant proportions. Every year it was thought that the program as planned would almost approach the "saturation point." Every new year opened up new and undreamed of spheres for expansion.

Last year thirty-one conferences were held enrolling 2,906 students. This year the number is being enlarged to thirty-five or more. It is not long since we would have said that there could not be a place in our brotherhood life for such a widespread comprehensive program of leadership training. On the contrary, however, every new development in the program has come as the result of the most insistent demand.

As we are about to go to the field for a summer spent in carrying out this recently enlarged program, word comes from many quarters which would indicate that the end of expansion is not yet. This year the new conference in Ontario makes the program of continental rather than national significance. Now also we hear the question, "Why not a great cooperative program of leadership training for youth which will link up the choice young people and the best leadership of many continents?" And these are not merely rhetorical questions for evidence justifying an affirmative answer is being submitted simultaneously.

The goals of possible achievement lie far yonder and many articles have yet to be written setting forth new expansion and development. But is there not also a place, even while the early chapters of this book of development are yet in the writing, for a brief consideration of the genius of the movement, with its many successes which have already been recorded? What are the characteristics which have recommended this project so highly to the young people of our churches? Which of these are unique to the summer conference movement? Which are

common to all movements which make a particular appeal to youth? Where is this movement headed?

Factors Common to All Youth Movements

It is the witness of history that all movements which have made a unique appeal to youth contain certain common elements and characteristics. In all there has been held forth a torch and a worthy challenge. In all the spirit of adventure characteristic of youth has been mobilized in answer to the challenge. In all student initiative and leadership have predominated. And in all there has been opportunity through the program for broad fellowship with a host of others who have committed themselves as crusaders for a common goal.

The challenge as set forth by the leaders of the summer conference program has centered around the personality and teaching of Jesus. Generations may come and go, movements may be initiated, attain glory, become history, and pass away, but the romance of the way of "The Young Jesus" loses none of its original appeal for young people. It rather, year by year and generation by generation, captures their hearts and engages their loyalties anew.

Our conference students have felt with other Christian youth the need of a revitalized program in our local churches. They too have seen the paradoxes of our so-called Christian social order. They too have been exercised in attempts to think through great issues of national and international relationship. The opportunity to face up to these and many other problems has brought them to conference. But the great appeal which has pulled at their heart-strings is none of these so much as the challenge presented to come and study and experiment in the living of the "Jesus Way." The majority of men respect the personality and teaching of the Master. Young people feel the same attachment, and in addition have the adventurous impulse to follow his teachings to whatever conclusions they would lead.

The fellowship provided by conference is also unique. Never has there been widespread promotion to the end of getting any and every young person to attend. Always there has been an urgent invitation to those with earnest purpose and leadership capacity. Thus there has been provided a fellowship with the most outstanding and choice youth of the state or territory. In this day of diversified interests and

vast extremes of ideal and life-program, the advantage of this association of Christian young people is not to be weighed lightly. Neither has it been.

Coupled with these characteristics has been the opportunity for freedom of expression and an opportunity for initiative such as has seldom existed in any youth movement of the past. The government, the discipline, the general activities, have been turned over to the young people. Even the curriculum and program have been subject to their approval and have grown out of their expressed needs. While the Christian Endeavor and Y. M. C. A. movements are distinctly youth movements in the sense that they provide a program with a special appeal for youth, never before has there been a youth enterprise in this fuller sense. The leadership has rather been primarily a dult. The operation of a student government, the disciplining of thoughtless and non-cooperative students, the initiating and carrying out of program activities have been worthwhile experiments in democracy, and democracy has been proved workable even and especially among the youth of our summer conferences.

Service to the Local Church

Added to the above factors of success, which apply likewise though differently to all successful youth projects, are several others which have played no small part in the building of the loyalties which now obtain. Some of these factors have played an effective part, especially in enlisting the cooperation of pastors and churches. Every church is looking for ways and means for revitalizing its program. Every church faces the problem of keeping pace in its young people's work with the progress of a rapidly moving age. Every church senses the need of keeping youth challenged with a program worthy of the name "Christian" and the capacities of minds which have been trained to think. Every church knows that it cannot long maintain itself without discovering and training its potential leaders.

The summer conference has therefore honestly and most justly engaged the loyalties of the church; for it has offered much toward the solution of these problems. Not every youth gets the exact training he needs to solve every church problem. Not every youth shows judgment in applying the general suggestions and knowledge which he does receive. But such a contribution has been made to the local churches of our brotherhood as has led our pastors with almost unanimous consent to endorse the undertaking heartily, urge their young people to attend, and give loyally of time and energy to the actual program itself. Thus, mutual benefit is derived.

1927 Date Schedule—Young People's Summer Conferences

June 6-12	Sunflower, Emporia, Kansas; Negro, Edwards, Miss.; North Carolina, Wilson, N. C.
June 13-19	Tennessee, Ovoca, Tenn.; Texas Christian U., Fort Worth, Texas; Northwestern, Sopkane, Wash.
June 20-26	Central Western, Columbia, Mo.; Tipi-Wakan, Spring Park, Minn.; Eureka, Eureka, Ill.; Hiram High School, Hiram, Ohio.
June 27-July 3	Chesapeake Area, Lynchburg, Va.; Bethany Y. P., Bethany, W. Va.; California South, Idylwild Pines, Calif.; Hiram Y. P., Hiram Ohio.
July 4-10	Kentucky, Crestwood, Ky.; Bethany H. S., Bethany, W. Va.; Alabama-Mississippi, Elmore, Ala.
July 10-16	Crystal Beach, Frankfort, Mich.; Arkansas, Petit Jean, Ark.
July 18-24	New England, Winnepesaukee, N. H.; Georgia, (Tentative).
July 25-31	Florida, Winter Park, Fla.; Oklahoma Y. P., Enid, Okla.; Rocky Mountain, Pueblo, Colo.
Aug. 1-7	Oklahoma H. S., Enid, Okla.; Indiana H. S., Bethany Park, Ind.; Ontario, Terrace Beach, Ont.
Aug. 8-14	Cotner, Bethany, Nebr.; Indiana Y. P., Bethany Park, Ind.; California North, Sequoia Park, Calif.; New York, Keuka Park, N. Y.; Culver-Stockton, Canton, Mo.; Ozark, Hollister, Mo.
Aug. 15-21	Iowa, Des Moines, Iowa
Aug. 28-Sept. 4	Wilmington, Wilmington, Ohio.

Personal Enrichment

But in the final analysis the popular adage holds true, "The need of the student is the law of the school."

What has conference offered to youth? In addition to the personal values accruing from the challenge, the fellowship and the opportunity for initiative mentioned above, are several others which have attracted our youth. First among these are the advantages for personal enrichment. Such courses as Vocational Guidance, Christian Home, Social Teachings of Jesus, Psychology of Leadership, Self-analysis, have a distinct value to young men or women as individuals, seeking their own highest development and striving to make the proper social adjustments in life. Assuming responsibility for

conference activities develops a poise and self-confidence which stands the student in good stead either inside or outside the activities of the institutional church.

Again, and of importance, the summer conference is a vacation undertaking. By this we are not to understand that conference is a place for relaxation. Young folks do not seek relaxation but rather seek a change. While conference offers a change of environment, it simultaneously offers a vacation with a program which sends the student back home with the satisfaction of hours not wasted but worthily used and the confidence of an equipment for service.

The Profession of Home Building

"The Future will be Determined Largely by the Kind of Homes
Our Young People of Today Establish"

By GRACE SLOAN OVERTON

Head of the Department of Fine Arts in Religion, University of Chicago

STUDENTS of human society quite agree that the home is basic to all other social activities. Because society has so recognized the value and importance of mating and home-making, it has surrounded courtship, marriage and the home with more protections than any other social institution. Paradoxical as it may seem in the light of the recognized importance of the home as a basic element in society, there has been a tendency to look upon home-making as an inferior profession or as a physical necessity, and very little provision has been made for adequate training. If it is of so great importance, then like any other profession, ideally, it should be practiced only after equipment for it by training. This immediately raises the question—what shall this training be?

This training must recognize that to be a home maker means infinitely more than being a house-keeper, and to be a mother means more than the physical act of bearing a child and knowing how to bathe, clothe and feed him afterwards. These all are important and our colleges and other institutions have done a splendid piece of work in giving training to meet these needs. But the supreme aim of any system of training for any profession is to bring to the individual a self-awareness; to give him knowledge, direct his experience in such a manner as to make him a self-directing individual. Future happiness, in any of life's adventures, is based largely on how thoroughly one's past training and experience have given him self-realization and the ability to direct that self in all of its relations to other selves.

The principle of the unity of life is an inescapable one. Preparation for any of life's professions is never beginning, it is always building on to previous preparation and experience. Youth are always preparing for romance, mating, home building. The

tastes and ideals which they are building in are the ones which will govern later on. The tastes which they are developing in art, in literature, and in fellowship; their ideals; their views on man, woman and God; their standards of friendship,

of loyalties, of courtship, of marriage which they are now forming, will determine in a very large measure what life is to hold for them. When an individual reaches adulthood he is just the kind of an adult that the past has made him. There is no magic time in life when one is able suddenly to change his whole character and become the finest type of manhood or womanhood. Rather, youth must go through with the adventure of romance and marriage very much as he is. If an individual's training and experience have not developed a fine selfhood, that is self-directing, to give him special training in home economics, home building and rearing children will not guarantee supreme happiness in this adventure. If it be true that "the highest human triune is man, woman and child," then marriage should not be the last thing thought of in education, but should become the central point of life.

THE very self-awareness of youth has brought a quickened consciousness, a sense of something inadequate and unsatisfactory in the ideals and conceptions that have been held concerning this most sacred of human relationships. This search for a new way of life has been accompanied by hasty actions, unwarranted license, avoidance of responsibility, noisy chatter, pathetic bombast, but to the individual who will look long enough and with understanding this does not obscure the deeper significance of it all. These are but bubbles. Underneath this surface there is a deep stream, far less turbulent, moving swiftly and inevitably toward a happier haven, and a more ideal state of affairs.

While only a seer would dare to predict, it is nevertheless true, that as one mingles with modern youth, one senses that the most violent revolt which expressed itself in wholesale condemnation of things as they were, accompanied with such declarations as "freedom," "eat, drink, and be merry," is gradually giving way to a more sane and constructive type of thinking. They have given evidence of an honest desire to establish a sane, human, practical as well as



ideal standard of measurement to be applied to their own personal conduct, as well as to be held up as an ideal before the group. The same self-awareness and quickened consciousness which contributed to their questioning contributes to their desire to safeguard that selfhood. As the home is the basic unit in society, the future will be determined largely by the kind of homes our young people today establish. There seems to be no tendency, however, to reestablish the old-fashioned home, but rather to establish a home that will fit in with modern concepts and make a contribution to present needs. It is true that much that was beautiful and desirable in the old-fashioned home has been destroyed with the ugly and outworn. The old ideal of duty and responsibility in establishing a home is gone; but a new duty, more solemn, more binding, more imperative is here—the necessity for an honesty toward oneself, and a recognition of the truth of “to thine own self be true and it must follow as the night the day thou canst not then be false to any man.”

WOMAN'S achievement of selfhood has developed a feeling of independence that has had its influence upon the profession of home-making. During the eighteenth century there were heard vague and inarticulate cries of “justice,” “freedom,” “equality.” Later those cries came to be an insistent demand on the part of woman that she be no longer looked upon as “a cross between an angel and an idiot,” but as an intelligent creature worthy of recognition for some other reason than for her sex and physical ability to bear children. It is safe to say that she did not stop to reason in advance what effect this independence would produce in the marriage relation; she was using all her energy in a mighty struggle for the birth of a new self. In the achieving of this self she refused to repress her own individuality and to submerge herself in her husband's life and interests and in those of her children. Marriage no longer took the supreme place in her life, for it no longer was the only legitimate means of escape from the roof of parental authority. She cast aside the maternal ideal as the only ideal of woman and demanded recognition as an individual first.

Woman's more complete understanding of human nature enables her to see that men and women are different, and that difference is based on fundamental function; that it is not a matter of equality or inequality, but that “each fulfills a part in each.” Our young woman sees that her task today is to stand on the same ground with man, his equal, alive in vigor, independent in spirit, free to give her best, willing to receive his best. The modern girl is not looking for a protector or a provider, but a companion. Marriage to her means infinitely more than an institution

upheld by society, it is a relationship between two lovers; it requires much more love and creates much more love; she asks that such a relationship be a complete understanding of each other, an entering into each other's nature with a mutual sympathy; it is a matter of genuine comradeship, not one of his lordship or her ladyship. It is an evolution of human love from brutish lust; it implies a more evolved love, as well as a more complete giving of self.

HAPPY the young men and women who bring well, strong bodies, clean, pure minds, fine appreciation of truth, goodness and beauty to the marriage altar with them; who can look their mates in the face and say, “My supreme gift of self I have kept for you”; who can look every man and woman in the face and say, “I have no need to blush”; and who, best of all, can some day look upon their own, flesh of their flesh and bone of their bone, and say, “We have given to you the cleanest, the holiest, the most intelligent heritage of which we are capable.”

Seventeen Ways of Being a Bad Parent

THERE are more than seventeen ways of being a bad parent, but we can detect certain patterns of bad parental behavior which tend to be repeated. A parent is bad:

- Whose imagination is colored by an uncritical belief in vague rumors of scandal about young people;
- Who repudiates a child in dire need;
- Who has warped views of authority;
- Who believes that, for himself, advice is an insult;
- Who does not realize the pull of loyalty toward friends outside the family;
- Who allows a thwarted love-life to color his relationship with his child;
- Who lets some human impulse, however good, grow at the expense of parental feeling;
- Who does not face the idea of family formation for the next generation;
- Who becomes prematurely stabilized, losing the distinction between major and minor values;
- Who makes a faulty characterization of a child;
- Who places too easy a goal before his child;
- Who is a parent only spasmodically and often at the wrong time;
- Who does not shield the child from premature exposure to adult anxiety;
- Who builds, in the child, a feeling of inferiority;
- Who permits family atmosphere to become infected with his own inferiority complex;
- Who, in an attempt to secure obedience, creates rebellion;
- Who prevents normal growth by making all decisions and meeting all issues.

—MIRIAM VAN WATERS, in *Survey Graphic*.

Activity or Action—Which?

Shall Youth Run in a Circle or on a Straight Course?

By CYNTHIA PEARL MAUS

A RECENT issue of the *Atlantic Monthly* carries the following illuminating discussion on the part of a group of modern youth:

"'I'm getting to the end of the things I want to do,' remarked a girl who was one of a group of young people engaged in an informal discussion. 'I've done all the things I've been told not to—and they aren't so amusing as they looked. * * * I'm beginning to be bored.'

"She looked around, and her companions admitted that they had felt the same way.

"'It seems to me,' she went on, 'as if there might be some sense in this right and wrong business. If we could get it onto a real footing, that might get us out of this tired feeling.' Trying to reason her way through the muddle she proposed that they pick out some decent person, and find out what it is that makes him honored and respected. They had been discussing some men of the past who are now revered as examples to be followed. But she felt some of these people to be ugly. Yet she was not clear as to why she thought so. She admitted that a person says a great many things that have little or no meaning. Summing up, she remarked:

"'Anyhow, it's too easy, just wiping them off the slate; we have got to put something on it—and what? I don't know.'

"Finally a girl who had not spoken before declared:

"'You can't act as if you were alone in the world.'

"Another girl spoke:

"'No. Indeed, thinking over the decent people I know, that may be the key. They remember other people and behave in such a way that if everybody behaved like them the whole thing would be bearable.'

"'And as it is, they get "put upon" by everyone they know,' said another. 'I know the sort of person you mean. It's all right for the oth-

ers, that sort of thing, but pretty thin for you.'

"'Yes, so long as the others don't act in the same way; but supposing they did?' parried another.

"'But, look here, that's Christianity!' cried another. Her tone was horror-struck.

"'Well, if it is, are we to be afraid of a word?' was the reply."

This free-for-all discussion shows conclusively that

the thinking of the youth of today is keen and clear. It is indicative also of the fact that down underneath all youth's ceaseless round of seemingly fruitless activity is the passionate desire to discover the real values in life, to get somewhere in his thinking, to see some result of his Christian living. Youth, in its very nature idealistic, is always in quest of the eternal things that are basic and abide.

"A young man, an instructor in a state university, who was teaching sociology, arrived at the same place in his thinking by another course of reasoning. He had come from a Christian home but had drifted away from its influence and had set up his own standards, which changed according to his varying theories of life. He was inclined to be critical of the church, to question the utterances from the pulpit, and to discount the faith of believers.

"As he studied the problems of sociology, and as he became familiar with social ideals, he began to see that the only institution which concerns itself solely with the attainment of these

ideals is the church, and that Christianity supplies the only adequate motives for their realization.

"Christianity is built upon the principle found in the expression of one of the group referred to above,—'You can't act as if you were alone in the world.' Disregard for this law has plunged humanity into confusion and distress. We are at sixes and sevens because everyone has gone his own way re-

An Example of Youth in Action

Against a recent campaign in La Grange, Illinois, to open Sunday movies, the young people of the town took a hand. They organized, held a mass meeting, a big parade, canvassed the town and flooded it with literature chief among which was the following circular:

"1. Sunday movies would cheapen La Grange.

"2. Young people do not need Sunday movies in La Grange. There are Sunday movies within reach of the small percentage of young people who desire that kind of amusement. Why lower the standard of La Grange and attract an undesirable element simply to satisfy the desires of a few? We have six days in which we can attend movies and we feel that our Sundays can be spent much more profitably otherwise.

"3. Sunday movies would be an opening wedge for a wide-open town which would completely reverse the character of our fine village.

"4. Sunday movies would lower the value of La Grange residential property.

"5. La Grangers are not backing the agitation for Sunday movies. This question was imported by men who have no further interest in La Grange than the number of dollars they can get out of it.

"6. We are the young people, planning and working some day to build our homes in La Grange. We want for our children the same advantages our parents have given us. A wide-open village would bring to us neighbors of a kind we do not want."

On election day they posted the polls and combed the town for voters, bringing out the largest vote in the history of La Grange. They defeated the opposition two to one.

ardless of God or his fellow men. No wonder that a serious-minded young person becomes bored after having done all the forbidden things! The Creator never intended that we should go ahead and do as we please, indifferent to everyone about us." Nor did he intend that the youth of any age should be motivated by any other ideal than service to one's fellow travelers along the way. He did not intend that there should be so much activity without resulting action, running in circles and getting nowhere.

IN THE midst of all its ceaseless round of activities, youth is asking the home, the church, the school the age-old question of "Why?" with respect to all the problems that touch their lives. Youth is on the eternal quest that has and will face the youth of every age, the quest for a satisfying philosophy of life. In searching for it, youth has bumped squarely into religion, and today is questioning it.

Has Christianity the power that it claims? Can the teachings of Jesus be actually put into practice in this city? If not, then the message of Jesus is but a standard of decency rising and falling as the social order wills to direct. Is that all?

Youth asks that Christian leadership be intellectually honest. Science and its discoveries are not undermining youth's faith, but young people have all along felt, what their elders are just beginning to realize, that the spiritual force of Christianity is not keeping pace with scientific progress. Popular education is giving youth a new insight into the making of doctrines and creeds. The controversy over the theories concerning the personality of Jesus draws the attention of youth away from the idea of following him. But Jesus is more concerned over his disciples following him in practice than he is over men's theories concerning his personality.

YOUTH is asking for a reinterpretation of salvation. To what and for what are we saved? Can we not do some tangible "saving" here and now? Is our economic order Christian? Must part of humanity be lost in poverty and ignorance that the rest of it may be cultured and enjoy the fat of the land? Is the idea that all can win a fallacy? There may be room at the top, but all of us do not desire to be victorious by the sacrifices of our fellow men. Are thousands born doomed to be beasts of burden in the economic system that is producing the wealth of the nation?

There are plenty that can if you can't. We know.
Move out if you think you are underpaid;
The poor are prolific; we're not afraid.
Trade is Trade.

Has Christianity a message for the office girl, the factory laborer, for the mass of young people in everyday life? Is the message of Jesus Christ, a soothing system to console the wrecks of competitive

existence, or has it the power to create a new world? Has it the power to save the world from the evils of industry, race and war, or is youth to put its faith in force?

The interpretation of salvation in terms of economic, racial or international problems does not appeal to all youth in the same degree. To some the problem is more personal. Fundamentally, however, the youth of today, as in every age, wants to do the right thing and will do what is right if the appeal is made in the spirit of cooperation. Would that I had the power to express in words the emotions of youth as they try to solve their personal problems! Why does the young man who strives to live clean usually find that he is considered abnormal? Why does the young woman who resolves to live pure usually find herself unpopular? What is responsible for the subtle underlying idea that pervades the social life of today that in order to make good it is necessary to live near the border line? Why this sneer at purity, this idea that religious work is for disappointed spinsters and invalids? Youth is taught to make good in a material world. Youth is encouraged to seek social prestige and fame. Christian people must find some constructive program of living that will bring the young man and woman together in deeper fellowship, that will deliver youth from the social pressure that dominates present day relationships.

Furthermore, youth asks to be trusted. If past generations have found God by experience, then why not give to the youth of today the privilege of being the spiritual pioneers of their own age?

Youth asks for a real share in the big projects of God for the Kingdom of God in this world. Duty to God has too long been a matter of attending worship and the placing of a few dimes in the collection plate. "This you ought to have done and not to have left the other undone. Ye blind guides that strain at the gnat and swallow the camel." No wonder the red blood of youth is not fired to Christian living! They see all too little of real sacrifice incarnate in the life of the adult church of today. Thus youth finds that it is frequently difficult to give loyalty to the church as an organized institution.

It is a desperately hazardous thing, this of being young. It requires all the powers at youth's command to find and travel the straight road to a better social order, to a warless world, to a clearer consciousness of God. It is tired of fruitless activity, aimless circling. It wants action!

Only as youth comes forward unhindered by age-old prejudices, having no ancient quarrels to remember, can we hope to achieve a new social order wherein men will dwell together in "the unity of spirit and the bond of peace." Give the youth of today its chance. Its ceaseless round of activities, if motivated by the service ideal of Jesus, may yet lead us out into a new and better world.

Has Missions an Appeal for Youth?

"We have been spending too much time exalting little tasks and making them appear large in order to attract youth, and then peeping around the corner to see whether youth is on the job"

By ANNA M. CLARKE

IT requires boldness and presumption to act as an interpreter of youth. Multitudes of men and women have been fearless in expressing their viewpoint. Some look at youth with distrust, fear and suspicion. Others approach the situation from the "you are the hope of the world" attitude.

Several dangers confront every interpreter. First: We are prone to let our thinking be colored by our narrow acquaintance with young people in our home, community and church, considering them as representative of the youth of the world. Young people differ in temperament, in conduct, in virtues. Some are radical, others are conservative. Many are idealistic. It is from these broad extremes that conclusions are to be drawn. Second: The continued emphasis on the youth of today is creating a line of separation between adults and youth. Rather than moving in a mass formation, combining past experiences with present day contributions, we are giving rise to the supposition that youth would forge ahead and leave the adults to follow in the rear of the procession.

In this presentation of the challenge of missions to young people I shall endeavor to keep in mind the young people with whom I have come in contact in colleges, conferences, "meets," conventions and local church groups. I have taught their classes, listened to open forums and engaged in private conversation with them.

I am often asked, "Does missions appeal to young people?" That depends entirely upon the concept of the word "missions." Not long since in a public address I referred to the fact that missions does appeal to young people. A reporter sat in the audience. He was anticipating a sensational write-up and found no material for it. He remained for an interview and asked the following question, "Did I understand you to say that young people are interested in the heathen?" Missions and heathen were synonymous in his thinking. But missions includes more than that.

While out on a field trip my schedule was so arranged that I was to spend a day in a city where we have a large church. Arrangements had been made whereby I was to meet the young people. Upon my arrival I found a group of adults. They told me it was useless to attempt to have a meeting with young people. They said, "Young people are not interested in missions. Our young people have all they can do financially to support the church, and we have more than we can do to keep their interest." Missions and giving were synonymous in the thinking of those individuals.

The ideal of missions is that the spirit of Jesus Christ shall permeate the whole of life—individual and social, national and international. If I understand youth they are demanding a new standard of Christian values in their individual and social life. They are willing to face up to interracial problems and rid their lives of petty prejudices that have been unconsciously inflicted upon them. They are willing to face a challenge that demands more self-denial and self-sacrifice.

The more difficult the appeal, the easier it will be to win youth to it.

This ideal of missions demands that we clean up first of all our individual and national life. Robert A. Doan in his message to Disciples of Christ assembled in convention in 1924, and later to the Foreign Missions Conference said repeatedly, "The great hindrance to foreign missions is in ourselves. Sending missionaries to other lands is a crazy proposition unless we admit that the teachings of Christ which they carry have never literally been lived by any nation."

Youth is challenged by such an appeal—an appeal of missions. Invariably they are discussing and thinking of how Jesus really met life problems. They are seeking to use him as their standard of values, realizing that if they are to solve problems concerning human relationship their lives must be patterned upon his ideals.



Perhaps one of the greatest social problems in which youth is interested today is the one of industrial relationships. When we consider that such pagan practices as child labor, twelve and sixteen-hour day, and wages incompatible with decent living are in vogue not only in China, Japan and India but in our own United States, we are surprised. Youth cannot harmonize such practices with Christianity. When we consider that the youth of today is the capitalist and employer and employee of industry of tomorrow, we delight in the readjustment of their thinking and pray that the day may hasten when the church will stand for the obliteration of all such pagan procedures and adopt as the basis of economics the spirit of love and service that prompted the master to help all individuals. But, you say, how may missions and industry be combined? Just in so far as attitudes of fairness, honesty, honor, helpfulness, good will and cooperation have a part in the building of the Kingdom of Christ.

THERE is probably no subject of greater interest to the average group of young people today than that of world peace. In college groups and conferences they have expressed convictions regarding the World Court and the League of Nations. The church has not taken their actions seriously and has questioned whether youth should discuss such problems in the light of Christian teaching. If war were declared, these same young people would be expected to volunteer and fill the front-line trenches. In other words their thinking is cast aside as futile; their fighting is considered as imperative. There is only one preventive youth ever finds for war, and that is the establishment of world friendships. It is through a thorough study of world conditions and appreciation of the evaluation of human life that world friendships are formed. This is where missions and international friendships are bound together.

There is an approach to the interracial problem that appeals to young people and is one of the safest and and surest ways of developing world friendships. The teaching of nationalism in this land and other lands has sometimes gone to the extreme. If the real spirit of Christianity is to be developed in youth there must be an emphasis upon the contributions of other peoples instead of the cultivation of a smug satisfaction with ourselves.

The greatest appeal missions makes to youth is in the challenge of service. Every missionary to the far fields has gone out in his youth. Recruits today are from the young people in our colleges and in our churches. They have volunteered for service in such numbers that we cannot begin to use even those best prepared. Young people have completed their study and are retained in this country because churches have

not caught the challenge of matching the gift of life with the gift of gold.

Service through the choice of life vocations must have a larger place in the program of every church. There has been little emphasis placed on Christianizing business, and young people are unwilling to believe that it is only by serving as a missionary or full-time Christian worker that they can really be of service to Christ. They resent the implication that their consecration is measured in such terms.

Youth brings to every church a precious treasure; a feeling that the world is not finished and done, but in the making. Likewise that youth are not a finished product, but they also are in the making, ready for thinking and readjustments. What is the church doing with this gift? Does the church see in the enthusiasm and adventure of youth all that can be conserved in a broad missionary education program? Is not the church then in a position to constantly and more adequately fulfill its function as a clearing house for the needs of the world and the means of meeting those needs?

Missions makes Christianity real and practical, for in the study of missionary history youth find Christian history in the making.

Missions makes clear the values of Christianity, for it affords an opportunity for the study of other world religions, and shows how Christianity can transform the lives of men and women.

Missions calls for service, and youth is on tiptoe to translate thought into action. We have been spending too much time in churches exalting little tasks and making them appear large, in order to attract youth and then peeping around the corner to see whether youth is "on the job."

DOES missions appeal to youth? Yes, when the ideal of missions is that the spirit of Jesus Christ shall permeate the whole of life—individual and social, national and international. Many young people have felt the urge of that something they cannot name but have never recognized it as the challenge of a great world fellowship service.

"The call of the hour is not for lower but for higher standards of Christianity. Youth will be gripped only as the call for Christian service becomes more drastic, more all-embracing and more sacrificial in its requirements. Not the promise of an easy-going religion, but the challenge of a hard life in self-denial, self-sacrifice and self-obliteration is the attractive lure which will catch the devotion and enthusiasm of youth. The harder we make the appeal the easier to win youth to it. Lowering the standard spells defeat. The bill of exaction cannot be satisfied by writing in fifty or eighty when the requirement calls for one hundred."

Our Color-Blind Youth

Will They Take a Hand in Solving the Racial Problem?

By W. R. HOLDER

THE Christian religion is an affliction that invariably causes color-blindness. If that symptom is absent every one knows that the affliction is not real. Jesus loved all men and had regard for the things of the mind and heart. His estimate of a man's soul was in no way affected by the skin on his body. The fact that Christians have made and are making color discriminations gives us concern for the attitude of the next generation of Christian leaders. Will they be able to lead us out of the tangle?

The writer was born, and grew to manhood, on the outer border of the black belt of the south, and has spent three terms in central Africa as a missionary. He is not greatly interested in some of the bugaboo aspects of the race question. Inter-marriage, for instance, will be decided by individuals choosing their own relationships rather than by prideful prohibitions. But he is tremendously interested when the color of any Christian's skin becomes a non-stop through ticket to an inferior place in life. This has been and is the handicap which prejudice imposes on the black man throughout Christendom, and nowhere is it more in evidence than in the United States. The American Negro citizen finds it next to impossible to secure all of his constitutional rights, so greatly is his color penalized. The average penalty imposed on Negro criminals throughout America is nearer the maximum than that imposed on white criminals for like offences. So long as white citizens get any degree of immunity and black citizens suffer the extreme penalty for the same crime, constitutional government is in serious danger.

As I see it, there is no more serious problem that confronts the American people today than the problem of our racial relations right here in our own country. And it is the youth of the country who will be called on to solve it.

What is the attitude of our young people today on this question? Meeting them in summer conferences, colleges, churches, I feel safe in saying that the majority of our Christian youth are color-blind. True, they are idealistic. Yet because they are so tremendously in earnest about it, with all their idealism they recognize the practical difficulties in the way of solution.

A few days ago I was riding beside a landowner who said, "I have an unusually good Negro on my place. He has enough sense to know that I know what is good for him. I furnish everything and we share in the profits. He has more money than he has ever had, but if I were to let him get out of debt

he would leave." Even if all he said is true, the principle is all wrong. And young people today who have studied economics know it is wrong; they can detect the fallacy in the prevalent sentiment that "the Negro who works is the Negro in debt." Their contribution right here is marked, and they are bringing in a better day as they increasingly value personality above profits and demand for every man the just reward for his skill and industry. The same study of economy brings to them also a realization of the dangers of meager educational advantages while they also see a grave situation arising as educated Negroes leave our university halls and nothing opens to them but menial jobs and "Day Laborers Wanted." And just as courageously they wrestle with the acute, practical problems of segregation and the Jim Crow law.

It is this frank and persistent facing up of our youth to the problems of better racial relations, in the light of Christian idealism, in the face of demoralizing cynicism, which shines like a beacon of hope. This idealism may be modified by age and their elders; but then other youth will challenge them in time to another advance toward Christ's own solution of the race problem.

ONE day I was checking mission cargo which was being unloaded from a trading steamer by half-naked heathen workmen in the heart of Africa. On the deck above the gangway stood an administrator of the colonial government and the inspector of the trading company. These white men, dressed immaculately in white, were amusing themselves by spitting at the black heads of the workmen as they passed below with their heavy burdens. The black boys deposited their loads, wiped the spittle from their faces and cursed five generations of those white men with the vilest anathemas they knew, and they are all educated in that line. I have seen a Negro cruelly cuffed by a white man to whom he had failed to raise his hat, and a hatless native beaten with a cane because he did not give the military salute to a passing white stroller. The mental attitude which prompted that conduct is much more common than such expressions of it, although such acts are all too common in certain parts of the world.

Youth is realizing that so long as we esteem any personality less because of his color, we are denying Christ and jeopardizing our civilization. The hope of bringing about Christ's brotherhood on earth is in our Christian youth who are ceasing to measure men by a color line.

A color prejudice is unworthy and destructive anywhere, but is traitorously so in a Christian fellowship. We Christians cannot withhold our fellowship and affection from any other Christian and remain a Christian ourselves. All this our young people are realizing. And they are calling the attention of those who are interested in the church and the advancement of the kingdom to the fact that the day which stands out as gloriously and triumphantly unique in the history of Christianity is that day when men from many

racess and nations first had fellowship together in a common faith and obedience to Jesus. In the strength of that unity they went out to overturn and overcome the world. Also that the day on which that fellowship began to crystallize within racial and national limits, that day was the dawn of the Dark Ages.

Those who closely observe the youth of the church today see sure signs that he who opened the eyes of the blind is working a more significant miracle today as he imparts to them his own color-blindness.

Answer the Phone, Please

A Color-Blind Youth is On the Line

By MARTHA HAVENS

Her color-blind brother, Virgil Havens, is carrying on as a missionary in Africa

HELLO, hello, hello! This phone surely must be dead. I can't hear even a buzz. Hello.

I thought I heard somebody but the voice seemed so far away. Yes, Yes—Is this the northern Christian churches? This is the Southern Christian Institute calling. I say, this is a member of the faculty at the Southern Christian Institute! You remember this school here at Edwards, Mississippi, for colored students.

It has been some time since I have heard from you, so I thought it best to call and find out whether there was anything wrong.

We are getting along splendidly in our work. Our new Golden Jubilee school building has the brick work completed but there is still much to be done on it. It will be a great help and solve many of our equipment problems when it can be used. I hope that the next building we are able to construct will be a dormitory for boys. Yes, we need it badly. The rooms of the present one are small and some have only one window. The beds are metal stands with straw ticks instead of mattresses. In place of a regular clothes press we have nails driven in the walls and a curtain drawn around, supposedly to keep the dust from the garments. The dormitory for girls is in better condition as it is of newer

construction and much better suited to our needs.

What's that? Our campus? Why, we're located in a beautiful nook in the woods. We have about 1200 acres, with a forty acre campus. I sometimes imagine myself living back in the time of the sturdy pioneers when they would clear a small place in the untrodden forests on which to build a home. That's just what we've done here, right in the midst of woods. We now have about fifteen buildings in all.

I couldn't understand your last question. Oh, yes, you would like to know about the work being done here at the Institute. Well, we were born in 1887. We're a boarding school, you know, and have students, 300 of them, from about fifteen states and countries. A student may work his way through entirely or he may pay all of his expenses. But there's a middle course he may pursue, too—he may pay part of his tuition and work out the remainder of it. Because of this grouping, educational opportunities are

furnished for all earnest and deserving students. However, if a very large percentage of the Negro youth of the South would grasp these opportunities, we couldn't begin to accommodate them with our present equipment.

The work of the school is based on three phases of instruction: industrial,



—Havens

The S. C. I. Smile



New Golden Jubilee Building at Southern Christian Institute, to be used for administration and classroom work

religious and literary. Bible study is required of students in the Academy and the Junior College. There is also a school of religious education. Voice and instrumental music are offered to students in the Academy, but students must make passing grades in their regular work before they can take up these courses.

The gardening is done almost entirely by boys of the school under the supervision of E. O. Able, who is also manual training instructor. The farm is well cared for by other campus boys and their supervisor, Professor Jacobs, a former student of the school. Practically all the dining room supplies are furnished by the farm. The girls work either in the laundry or the dining hall or the home of some faculty member.

The dining hall, Allison Hall, was built in 1909 by boys earning their way through school. It is a cement block building and contains the dining room, kitchen, bakery and dormitory for the girls who work there. It is also the home of the matron.

All students above the eighth grade assemble each morning before classwork in the Faurot Building for a chapel service. The first seven grades gather in the Community Schoolhouse on the east side of the campus. It is a five-room building and will accommodate



1927 Graduating Class, Southern Christian Institute

two hundred children. This school is chiefly for the benefit of the children of Edwards and for boarding students who have not had earlier training. It is under the leadership of Miss Anna Anderson who has very efficiently conducted the school from the first. Her first year she had just twenty-four pupils. Growth was slow but steady and

it was not long until it became impossible to accommodate all who wanted to come, so the present schoolhouse was erected.

What kind of Negro citizens do we turn out? Well, approximately 1000 young people who have attended Southern Christian Institute are now serving as church officers, many of them being ministers. The majority of the leaders of all the Negro churches of the Disciples of Christ are graduates of our school. Of 118 graduates, two are practicing law, two serving as physicians, one in Y. M. C. A. work, one in insurance business, three in United States mail service, three are merchants, nine are missionaries, thirteen are homemakers, twenty are preachers and fifty-three teachers. Not a bad record, is it?

Oh, my time is up. There's lots more I could tell you. Come down and see us some time. You'll enjoy it. Good-bye.

“So Many People Say It—”

A VISITOR from England, Miss Lucy Gardner, who holds the position of secretary of “Copec”, and who came to America recently in a hostile attitude toward prohibition, said this upon leaving: “There are many things to be said on this great and difficult problem—I will say only one. It is this: We are often told that prohibition has caused a great deal of secret drinking among the young and that this is one of its most serious results. I spoke at many gatherings, both at colleges and high schools and came directly into touch with the students, who often entertained me to lunch or tea. And I always asked the question—‘Is there more drinking among the students than there used to be before the Volstead Act?’ And the kind of reply I used to get was this—‘We suppose it must be so because so many people say it, but it most certainly is not so here.’ And one wonders how far the enemies of this great moral spectacle that America has given to the world, exaggerate, for the purposes of propaganda, instances of what may be found in every university the world over. At any rate, as one who went to scoff and remained to pray, I wish to bear my testimony to its power for good and its results.”

"Come Into My Basement"

An Invitation from a Color-blind Youth at the Japanese Christian Institute, Los Angeles

By POLLY DYE

Daughter of Dr. and Mrs. Royal J. Dye, former Missionaries to Africa



"Ohayo Gozai imasu" (You are honorably early!). Indeed we are always glad to have our friends call. We will just step down this short flight of steps into the basement of the building. Be careful, for the light is dim. Around the corner is the electric switch, we will turn on our sunlight. Yes, it might be dreary and depressing to work here if it were not for the happy voices and sunshiny presence of our little folks. Here they are, all waiting for us. As you look into their sweet, flowerlike faces, you will understand why we are anxious that they have a sunny place in which to grow and blossom naturally.



The little tea-party in session over in the corner of the yard reminds me of the first day the tea set was used. Four children had been elected by the group to represent a father, mother, brother and sister and were seated at the table. The "tea" had been served and two were already imaginatively drinking from their tiny cups when someone became conscious of the fact that Kuniharu, the little father, had his hands folded and head bowed. The suggestion and example thus given, all four bowed their heads and sang their "Thank You." This little incident was indeed encouraging to us as teachers and perhaps would mean more to you if you knew also that the majority of our kindergarten children come from Buddhist homes, less than six having Christian parents.



The O Hino Sama Matsuri, Festival of Dolls, is an annual celebration of ceremony and beauty in the Land of the Sunrise Kingdom, therefore we felt it to be an exceedingly appropriate celebration in our land of flowers and sunshine. The third day of the third month dawned brightly. Little folks and their mothers came dressed in dainty festive garments, their arms full of precious dolls. Lullabies were sung by the wee mothers and daddies. The children's mothers joined with the boys and girls in singing Japanese folk songs. The five shelves of the O Hino Sama dolls were indeed a fascinating array to all, awakening happy girlhood memories in the hearts of the mothers present. By conserving some of these lovely customs for these little ones of the new American-Japanese generation we hope to be able to blend the fine courtesy and culture of Old Japan with the inherent qualities of our Christianity. The O Hino Sama Matsuri set, featured in the picture, is a genuine set brought from Japan by Miss Hazel Harker, who graciously loaned it for the occasion.

Promotion day was a happy time for the children, with a tinge of sadness running through it, for we sent on into the larger school system our little people, precious through two years of constant intimate association. They sang of the "Little Lord Jesus" who "grew and grew and grew day by day" and we saw them through the eyes of our memory as they first came, timid shy little folks, shrinking from the stranger who spoke to them in a strange language. They do grow indeed by their natural keenness, quickly acquiring the ability to comprehend and use the English language. Growing also into a love of Jesus as the children's friend and incorporating into their daily associations with their playmates the teachings of the world's great lover of little children.



Whither Bound?

According to His Promise, We Look for New Heavens and a New Earth,
Wherein Dwelleth Righteousness

II Peter 3:13

THE principles of agriculture remain as they were in the days of Joseph in Egypt, but the methods of agriculture have been vastly changed in certain parts of the world, and are now changing more widely and more rapidly than ever before. In the same way the gospel is just what it was when Peter first proclaimed it 1897 years ago, but the methods of its promulgation have changed and are destined to change still more. To lay out dogmatically exactly what changes will hereafter be found wise and necessary under the guidance of the Holy Spirit is as unwarranted as to insist that no change is permissible. The middle course between these two extremes is to recognize the progress that has already been made and clearly justified in some quarters, and which must inevitably spread to other areas.

Such a clear and comprehensive charting of proved highways appears in *Whither Bound in Missions* by Daniel Johnson Fleming. This is more than a "missionary" book. It is a fundamental and searching inquiry into the Christianity of our day. The following analysis of the situation follows in general Dr. Fleming's volume and ought to lead to a careful reading of the book itself, not merely in the interest of missions but for the health of our own souls as well.

When the modern missionary era opened over a hundred years ago each nation dwelt apart from all others and the several continents might almost as well have been separate planets. Today the whole world is not only one neighborhood but actually one boiling pot in which every human drop is being speedily brought to the temperature of the whole mass. Immigration can be stopped, but ideas overleap all barriers. What is "whispered in the ear" is not merely "proclaimed upon the housetop" but literally picked up on other continents and among other races.

Gandhi can no more keep factories out of India than an African witch doctor can keep death out of his village. And his impotence is not due to British "imperialism" but to elemental human nature evermore seeking the best way of doing everything. Finally whatever is best in anything will not only be introduced everywhere but will be standardized and prevalent everywhere. And if we could come back a hundred years from now we should be surprised to find what particular mental and spiritual commodities the whole world would have taken from each individual country.

No longer is it possible to classify a man by his country. Africans are not all superstitious, French-

men are not all polite and Russians are not all bearded. All sorts and conditions of men are found in all countries. Whatever his nationality, the individual must be accepted for what he is in and of himself.

At the same time each nation, each state or province within a nation and even each city or community within a province has a distinctive heritage and a distinctive spiritual character, just as it produces certain peculiar material articles. Why should the corn state despise the wheat state or the cotton state hold the sugar state in contempt? Why should the textile city exalt itself above the leather city or either above the steel city? By what standard of values does the land of "Peaches" Browning and E. L. Doheny hold itself superior to the country of Gandhi and Tagore? The commercial world goes without hesitation to Japan for silk, to the Malay peninsula for rubber and to Ceylon for tea. A vegetable that grew originally only in America is now known even in its primal home as the Irish potato. Even so Christianity, which began in Asia, is now most prevalent in Europe and America and may yet find a more congenial soil in India or Africa.

IN ALL of the upper reaches of human enterprise today there is world-wide fraternity. Every year there are international conventions, and every day there are transoceanic communications of artists, scientists and teachers. Every individual of these universal fellowships is eager both to learn anything anyone else can teach and to impart anything of value he may have discovered or achieved. Poets and surgeons, painters and astronomers, sculptors and chemists, in their universal assemblies and intercourse fulfill literally the vision, "out of every nation and of all tribes and peoples and tongues."

In its origin, its constitution, its history and its hope the church of Christ is not only the supreme example of interracial, international and interclass fraternity, but also the preeminent leader and advocate of unity and good will among all men everywhere. By the very inclusiveness of its membership its testimony and example have been dimmed from time to time. On occasion the church as organized has even seemed to be the center and source of discord and strife, but always within its body it has held the saints who have kept brotherhood alive in the world and moved unerringly toward the supreme consummation of universal peace and helpfulness.

Ideally missions has always been an expression of brotherhood, but in practice its supporters and even its messengers, being human, could easily fall into the attitude of confusing themselves with the Savior, much as Moses arrogated to himself the credit for giving water to famishing Israel. A hundred, fifty, and even twenty-five years ago, the unreasoning hostility of some of the foreign people reached by the missionary and the ready docility of others encouraged the overlord brand of missions. Now most of the bitter opposition has disappeared and with it most of the awe that a white face formerly inspired. The doors for whose opening we prayed are open, and they are open both ways. The gospel may enter nearly anywhere, especially if it comes as a life, but the sons and daughters of the people addressed are coming to the lands that are called Christian and learning more of other things than of Christianity.

In the United States at this time there are over seventy-five hundred students from the countries in which the churches of America are supporting seventeen thousand missionaries. Very few of the Christian people of America are paying any attention to these students. On the contrary the superficial, sordid and vicious elements of our city life appeal to them constantly and clamorously. Even the more serious of them see more of the material exterior of our civilization than of its spiritual heart. As a result the majority of these students go back to their homes, not only with perverted ideas of our national life but also with gross misconceptions of the character and potency of Christianity. They call us a Christian nation, yes, but they take that to mean greed, vice and war. And in their heart of hearts they hate not only America but also the religion which they hold responsible for making our people what they think them to be. Unfortunately what they and their families see in their own land of American tourists and commercial representatives more often than otherwise seems to justify their scorn of the whole white race. The most fruitful field of missionary activity in the world today is foreign missions at home in the form of courtesy and consideration, open homes and open hearts to foreign students.

IN THE city of Seoul, capital of Korea, the government showed Mr. and Mrs. W. R. Warren many courtesies. In conversation with Mr. Oda, the official who conducted them about the city, it developed that he had spent the first two of his years in America at school in Farmington, Missouri, and that several of his friends there were also friends of their daughter who, at the time of their journey, was teaching in Flat River near Farmington. Mr. Oda, who had come of an influential Buddhist family, mentioned with especial gratitude the Methodist minister and his wife who had made him welcome in their home where he had been privileged to enjoy genuine

Christian fellowship and to witness the normal practice of the religion of Christ. Six months later Mr. Warren was showing some stereopticon views of the journey in the Maplewood Christian Church. At the beginning of the service Mr. Borah, a former minister of Maplewood, led in prayer. After the benediction Mr. Borah said he had been Mr. Oda's pastor in Farmington and was delighted to know of his continued steadfastness in the faith. Who can doubt that like permanent results have followed most similar instances of Christian hospitality?

Then we are fully into the day of home missions abroad. From the first the foreign missionaries have looked forward to the day when they could lay the responsibility of the Christian movement in each land upon the sons of the soil. Theirs was but to introduce the Christ and to train the first preachers and teachers of the Word. All of their support had to come from their home countries. As the young church developed they naturally sought to lead it into self-support just as they strove to raise up out of its own membership its future leaders. In the incidental and external features of the church they also endeavored to magnify the wholesome characteristics of the land. Now we have the Church of Christ in Japan, China and India, rather than the Christian mission in each land; and all in much the same state as young churches in new sections of our Canadian provinces and new additions to growing cities in the United States, with two special disadvantages as compared with home missions. They get no members by letter and the neighboring regions are non-Christian. Thus they are doubly in need of the wisest and most sympathetic counsel and of longer continuance of material assistance than young congregations at home require.

IN THE old day obedience to the Lord's command was enough to send one forth as a missionary; now he must also feel profound respect for the people to whom he goes and have undaunted faith in their possibilities. Then the churches were constrained by love of the missionary, however foolhardy they thought him, to provide his support; now these home congregations must take the churches in other lands into their confidence and affection. The first note of the fulness of this brotherhood appears as we hear the glowing words of faith and hope that Christians from foreign mission churches bring us, just as American and European physicians hail with joy the medical discoveries of their Japanese comrades in the worldwide fight against disease. The new continents penetrated by Christ encourage us to believe that he will not only come into their complete possession but also that, within our own land and hearts, the vast areas of conduct that have not yet yielded to his control will eventually own him Lord.

According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Sectarian Shackles*

By LIBBIE MILLER TRAVERS

Chapter V

Youth Out in the World

AS I turn from these early years of my life, which stand out in memory like the gleam of the stars on a cloudless winter night, and attempt to formulate my thought of the period that immediately followed, I am confronted by a confusion and uncertainty that are baffling. It is as if I walked up against a great stone wall through which there was no transit and came to a long standstill. Yet I am conscious that, having found my way through, or over, or around, I am, on this side of the wall, as lucidly complacent as I ever was on the other side, and much more happily and satisfyingly so.

At the very outset of my effort to make plain my emancipation, however, I would have it understood that the impression made by my early teaching was deep and lasting. I could no more get away from it than a leopard can change its spots. The system of theology impressed upon me still stands out against the background of Bible truth like the cutting of a chaste and beautiful cameo. In mechanical analysis of the Bible, and in the construction, *from the Bible*, of a systematic, logical sequence of steps to be taken in the Christian life, I feel that our leaders have been second to none. It was their meat and drink to discover such a system and to maintain it to the bitter end, believing that only in so doing could they serve God effectively and acceptably. Whatever new truth I may discover and accept will always have to be grafted, so far as I, personally, am concerned, upon the old tree, because, in the words of an eminent musician, "You cannot get away from *your folks* no matter where you go. You will always be what your mother and your grandmother made you and the things you thought and heard and felt when you were a little child."

The most I can hope to do is

to maintain an open mind for the unbiased consideration of new truth, regardless of the source from whence it comes, and a tolerant good-fellowship with all who aspire to the understanding of spiritual verities. That is my highest aim and it is the only chance I see for any of us to speed the cause of Christian unity or the development of the spiritual life among men. But it took me many a long year and many a weary struggle to gain this standpoint.

Incidents, words, impressions, are so subtle, yet so far-reaching in their effect on one's mental and spiritual development, that it would be impossible—as well as immaterial—for me to trace in detail the process by which I hope I have grown "broad between the eyes." For while I may, unwittingly, have very far to go in that line, at least I have the inner consciousness of having come a long way.

Of course I realize that all this I am saying may seem small and contemptible to great souls who have always lived above the clouds and have known no restricted vision. For such, I am not writing. My message—if it is a message at all and if I may be pardoned the use of a word that has become threadbare cant—is to the multitudes of lives that face modern conditions and conceptions altogether antagonistic to their early convictions and, seemingly, incompatible with them.

I cannot say when I began to think from the viewpoint of the other fellow and to lose the divisive, sectarian spirit of my youth—a spirit which I would once have indignantly denied, because then, *my* kind of Christians had their own conception of "sectarianism," (just as many religious bodies had their own idea of "orthodoxy,") and the phrase certainly did not include "us."

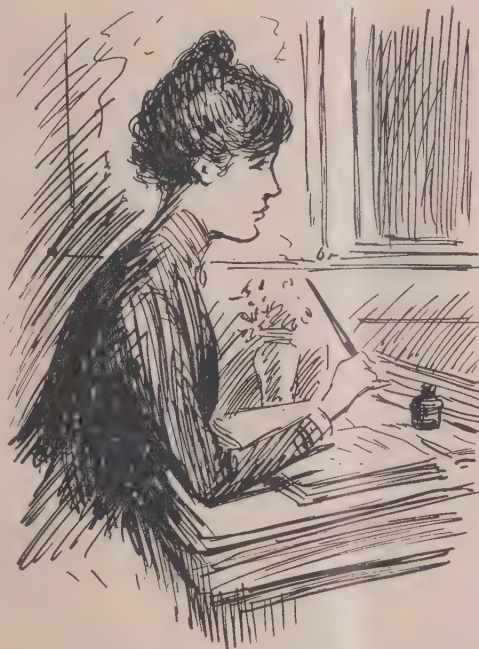
My changed conception of the Christian life came so grad-



The author at the time of graduation

ually that I acquired it long before I consciously admitted it even in my own thinking. Perhaps I cannot better explain those transition years than to recall a few influences that, coming fresh and unimpeded into a life that had hitherto been directed by parental care and dominated by circumscribed—and to me, unimpeachable—doctrines, produced an upheaval which it took many swift-rolling seasons to fashion into the grander chamber which I hope I now inhabit.

My career as a teacher of children was brief and disastrous. In that capacity I was a lamentable failure. Perceiving this, I abandoned the attempt and soon afterward was tendered a position (pretentious phrase for what happened to me!) in a private school for grown-ups, which was dignified by the name "Normal and Scientific Institute." The school was small and the building and equipment inadequate, but to me it might have been classed with Cambridge and



"At a day's notice I was expected to teach any one of half the branches in the school curriculum"

Oxford, or with Jena and the Sorbonne, because, in more ways than one, it was the Great Divide which separates the vision and the career of my youth from the personality I have recognized as myself for so many years. If my childhood were not so vividly real, I could sometimes entertain the whimsical fancy that it was some pre-existent experience that comes fitfully back to me like "trailing clouds of glory," so far removed have I become from the thoughts and things that were once the whole of life to me.

In the "Normal and Scientific Institute" I was a sort of pedagogical Jack-of-all-trades. At a day's notice I was expected to teach any one of half the branches in the school curriculum, which covered the whole realm of human knowledge of that day. The other half of the branches taught were the immediate province of the man who was principal and financial manager of the "Institute." We two were the only full-time teachers. There were a few "student" assistants for the lower branches and an expert or two from the business or professional men of the town for subjects like stenography or bookkeep-

ing, but, otherwise, the classes were divided between the principal and myself. It is amusing to me now, when I hear the modern talk about "specialists" even in the public schools, to recall the number and variety of subjects that I attempted to teach. I'd be ashamed to name them and could not hope to be believed. Even my own family laugh openly and tap their foreheads sympathizingly if I ever, in reminiscent mood, try to impress them with the wide range of knowledge my "small head" once "carried."

And yet, I was not a failure in my new position.

Indeed, having frankly confessed my earlier defeat, I think it is not unpardonable egotism to say that I got by creditably enough with the later undertaking. My deficiency in the knack of handling children seemed amply compensated for by my ability to gain and hold the confidence and favor of the older pupils, and I was happy beyond telling in my work.

I enjoyed, moreover, one inestimable advantage. I had, as school principal, one of the finest men with whom a subordinate teacher ever worked. He had a keenness and fineness of intellect, a breadth of information, an acquaintance with good literature, and a sympathetic, understanding nature seldom found in combination in one individual; and his wife was, in many respects, scarcely second to him as a cultured, enjoyable associate.

Had he been a different kind of man, my own shortcomings might have been most embarrassing. I was a good student in school, but I worked from the wrong angle. My school days were passed in the very

heart of the period when the marking system was the despotic tyrant of school life. We were not given "A's," "B's," "C's," or "Excellent," "Good," "Bad." Such grades would have been much too indefinite and unimposing. We were marked anywhere from zero to 99—or, in rare instances 100!—and our rank in class was determined by the average of our grades. Valedictory, salutatory and representative honors were assigned by grades, and lists of names were printed according to relative standing. As a result, ambitious students worked with an eye single to a creditable recitation and examination. With this thought always in the background of my mind, and not being particularly receptive, I had no time for investigation or reading outside of the textbook. To prepare my lessons as absolutely perfectly as possible was my daily task. Consequently, when I was through school, I had little general information and almost no personal acquaintance with literature.

I found standing as teacher before a room full of inquiring young men and women, some of them with far better understanding of practical affairs of life

than I had, a vastly different thing from reciting from the ranks of the student body. To prepare for my numerous recitations each day meant arduous work and I studied as I had never done before.

Perceiving the situation, I think, my principal, early in our association, said very casually:

"Let me know if I can help you at any time. Be glad to save you work whenever I can."

My gratitude was unbounded, not only for the proffered assistance, but because there was not the remotest suggestion that I was being paid to teach those classes and should be able to do it. I tried not to tax his good nature too heavily, but often he saved me from burning the midnight oil by a happy suggestion about an involved, impractical problem in Ray's *Higher Arithmetic* or an "original" in Wentworth's *Geometry*. One session it was necessary for me to pilot a Latin class through Cicero, which had not been included in my Latin course at school. I confided the secret to my principal and many was the time he "tipped me off" on some idiom, some oratorical nicety or intricate passage in the next day's assignment before I left the school building in the afternoon.

Inasmuch as there was never the slightest condescension or patronage in his manner, and inasmuch also as I had never posed as knowing everything, I was spared any sense of humiliation in such transactions. I frankly recognized his superior ability and scholarship and admitted it, and there was an end of the thing. I regard my work under his direction as a sort of post-graduate course, for which I received sixty dollars a month, a munificent sum at that time. I am glad to acknowledge its value in my development.

Then, too, I found in the home of my employer and his wife such a cordial welcome whenever I had leisure to spend there, and such satisfying pleasure! A new aspiration awoke within me and that was to know books and authors as I had not known them before. I knew *about* them, and I think could outline the Augustan Age or the Elizabethan or the Victorian as completely as any student of my time. I could have given the date and place of the birth and death of nearly all reputable writers, with notes on characteristic extracts from their works, for that I had learned from Swinton's old *Literature* at school. But to say that I had even a passing acquaintance with the lives they portrayed would be altogether untrue. I remember a boy who stood almost at the foot of my graduating class who knew a thousand times more

about Shakespeare and Fielding and Dickens and Thackeray and the great historians and essayists than I did. But then, he had a contempt for grades and didn't care for his standing in class—so long as he *got in* and received a diploma. *That*, he did seem to covet.

In my new environment I used to think of that boy and realize his wisdom, for I began to want to know books as these new friends of mine knew them. I wanted to be able to follow when the conversation touched upon Robin Hood or Falstaff or Sancho Panza or upon Little Em'ly or Becky Sharp or Hester Prynne, and I was eagerly ambitious to know more about the German and French literature which our principal so ardently admired. With all my school work, I began to find time each day for a limited amount of good reading and it was amazing to me how my taste for it and my appreciation of it grew.



The author's mother and youngest child

All this seems, in a way, beside the point of this record, for we almost never spoke of religion when I was with these friends. Indeed in all that I can recall of our association, religion is not connected with them at all. I knew they didn't go to church very often and, while there was justification of this in the fact that the wife was, through many years, a semi-invalid, yet I intuitively felt that they probably would not have gone had this obstacle not existed. Occasionally—once or twice, perhaps—they gave me what they called an extraor-

inary sermon—by a minister in Minneapolis, I think it was. But to me these specimens of literature were not sermons. They were glowing descriptions of the beauties of nature that formed a setting for a few reflections on human philosophy. They were not religion at all, as I knew religion, and made little impression on me.

Yet, in an indirect way, the influence of these friends, even religiously, was peculiarly effective. In the first place, I came to see how fine people can really be without the kind of religion in which I believed, and that I had never before had the perspective required to realize that there are thousands of people in the world whose lives are modeled on Christian standards who do not themselves recognize the fact. There is not, in any other reflection, so convincing an argument for the truth of the parable that the leaven planted in Jerusalem is gradually leavening the whole of human life. Such a thought was so new to me that it was very vague and although, deep down in my soul, it was ger-

minating, yet it took years to bring it definitely to my recognition, to say nothing of being able to formulate it in words. I had been too deeply imbued with the thought of the Kingdom of God as coextensive with the church to be able to think of its extension except in terms of numbers of additions to that body.

Much more important than any such personal influence was the reconstruction of my whole thought of religion that came from my new insight into great literature, for I saw that, whenever I found touches of religious thought at all, they were of phases of spiritual interests entirely apart from the circle of doctrines that had meant The Truth to me. There was almost never a mention, unless in derision, of topics concerning which we were accustomed to bristle with argumentation. I came gradually—so gradually that the recollection takes out of me any egotism I may ever have had as to alertness or strength of intellect—to see that all my life I had been putting the emphasis in the wrong place; that what I had once looked upon as the essence, the core of Christianity was, in reality, only a system of accessories, aids, means of grace to the end that spirituality and righteousness may come to reign in the human heart.

When I was reading *Les Misérables*—and, of course, discussing it at intervals with my “mentors”—the glaring arraignment of French laws and customs and social injustices impressed me not half so much as the touches of spiritual grandeur in the book. Not only the Bishop himself, with his unspeakable saintliness, but even the self-effacement of Sister Simplice when she told the lie, and the sublimity of Jean Valjean’s moral fibre seemed to me an interesting new sidelight on religion itself. My “Normal and Scientific Institute” days were in the period when *Ben Hur* was a popular favorite. Everybody read it. I was charmed with the beauty of the Christian ideals that are the soul of the book and I remember now the reverence with which I positively “tuned in” on the meeting of the three wise men. I was enraptured with the realization of what spiritual understanding means.

About this time, too, some friend gave me a copy of Drummond’s *Natural Law in the Spiritual World*, and I found it a compelling urge along the line of my new thinking. It is worth much to the mind hampered by specific, narrow beliefs to find that there are others besides ourselves in the world and other ideas than our own to be considered.

I am amused—and shocked sometimes—when I re-

call my first adventures in reading Emerson’s essays. It was as if one who has learned only Ray’s *Practical Arithmetic* should try to comprehend a book on Trigonometry or Calculus, or more still, perhaps, like my present denseness about the fourth dimension. I certainly learned that Emerson’s thoughts were not my thoughts nor Emerson’s ways my ways. Even now I could not write a prize commentary on Emerson, but I can at least follow him with some degree of understanding and pleasure. To this end I served not only seven years, and seven years again, as Jacob did for Rachel, but several times seven years. I found the game worth the candle because of the new line of thinking it helped to make possible to me. In religion, as in all things else, there is nothing so imperative as doing your own thinking. It is better to make a mistake thinking for one’s self than blindly to conform for a lifetime to the teaching and dictation of others.

Of all the literature, though, to which I was debtor in the dawning of my new day—and still am debtor—there was none that compared, as a steadying, clarifying factor in my uncertain mental state, with Lessing’s *Nathan the Wise*. It put into tangible, recognizable shape things that were lurking tantalizingly in the depths of my hitherto complacent soul.



“One evening Uncle Billy and I were sitting alone together on the front porch”

If the tale had dropped, visibly to me, down from the skies, I could not have been more convincingly impressed that the lesson was intended for my personal pleasure and enlightenment.

For a long time I was not particularly disturbed in my church relationship by this dawning new vision. We had always in our family life recognized, as a matter of course, the high-

est moral and spiritual obligations as the part of the Christian life which naturally follows the steps by which one becomes a Christian. I did not at first sufficiently analyze my own thought to see that I had not stressed the moral and spiritual obligations, but the preliminaries; and that I had recognized the value of compliance with these higher obligations

(Continued on page 59.)



Japanese Light Cruiser in China

—W. R. Warren

Flagship of a squadron of 15 destroyers on the Yangtse River, between Kiukiang and Hankow, as far inland as Memphis is on the Mississippi River

What's What in China

The Principal Chinese Groups Aligned in the Struggle for Unity and Self-Determination

By EDWIN MARX

THE forces arrayed in China's fight for unity and autonomy are various. They often clash among themselves and sometimes lend themselves to aiding the external opponents of their national aims. But their common interest as Chinese outweighs the interests they have in common with foreigners of whatever nature. Since May 30, 1925, their national spirit has been fused into such unity as China probably never experienced before.

The principal groupings of Chinese society that are significant in the present crisis are the *tuchuns*, or military leaders, the commercial class, the newly arising industrial capitalists, the *intelligentsia* and labor.

The *tuchuns* have received their share of attention, and need not be discussed at length here. They have never yet been accused of an oversupply of enlightenment or of constructive ability, even when one occasionally shows symptoms of sincere desire to serve the country unselfishly. But if they cannot, at least yet, furnish personal leadership to guide the nation in its struggle for liberation and unity, they are forging in their military camps and campaigns an instrument that may play a decisive part in the undertaking. It is startling to know, in this connection, that Chinese popular opinion is for the first time in the long history of the nation turning to the idea of militarization as the only way to securing justice for themselves in the family of nations. It is a spectacle at once sinister and pathetic of this ancient peace-loving nation, being literally compelled to abandon her historic reliance on reason and moral suasion to adopt the western philosophy of force.

The commercial class, composed almost exclusively

of small merchant traders, has really furthered the program of Western economic penetration of China by acting as the middle men between the populace and the foreign firms. The latter, not understanding the language or trading customs of the country, could not deal directly with the people. The Chinese commercialists are still acting in that rôle because of the profit they derive from the commissions and because they do not realize the full implications of the part they play between the foreigners and their own country. But in any final show-down they will side with their own country, impelled by their natural sympathies and by the pressure of public opinion. And as soon as the foreign firm is deserted by its compradore it is paralyzed.

THE rising order of industrial capitalists has grown up almost entirely during and since the World War. They are beginning to contest with foreigners in China the fields of mining, textile and metal manufactures, railway and water transportation, shipbuilding and banking. Naturally, they are still weak in experience, and they are very dependent on western aid for pure capital and for expert advice and management. But it is inevitable that just as soon as they are able they will cast all their strength against the foreign activities in the country and seek to expel them summarily or to freeze them out gradually. If the western nations will teach China to play their game of competition and struggle for materials and markets, they must expect that when she has learned the game she will play to win.

The *intelligentsia* of China is the group that has been most articulate and influential in the national

struggle so far. They instigated the revolution that resulted in the expulsion of the Manchu rulers and the founding of the republic. From that time till the present they have kept up the battle intermittently but unceasingly for the liberation of their country from internal weakness and external encroachment. They have assailed their own vacillating government and corrupt officials. They conducted the anti-Japanese boycott in 1919 and later led the campaign that recovered Shantung to the nation. They have aroused public opinion on a national scale and promoted popular understanding of issues as probably no other agency could have done. Mistakes they have made, and they can justly be charged with much that is immature and erratic. But the mass of them are only students, and by right should not have to leave their school books to assume such responsibility for serious affairs as they have done. Instead of being criticized that they have not done better, they deserve to be applauded that they have done so well. At the worst their mistakes are the weaknesses of youth. At their best they are moved by profound currents of idealism, courage and sanity.

THE latest force to appear as a significant element in the nationalist movement is labor. The world is familiar with various episodes in the rise of the working class; the part it played in the political-economic battle against Japan in 1919; various strikes in 1922, and especially the famous strike of workers at Hongkong in that year; the Peking-Hankow railway strike in 1923, which was put down in blood by reactionary militarists. After that occurrence the organization and consolidation of the labor movement was halted, but it took on renewed activity while Feng Yu-hsiang was in control of Peking, from the fall of 1924. The shooting of May 30, 1925, was an outgrowth of a textile workers' strike then in progress, which the students were sympathetically supporting. The history of events since then is fresh in mind. Following the tragic event of the date referred to, the labor council, the Shanghai Council of Trade Unions, was the most influential organization in the United Committee (which included also the students' organization and the union of small traders) for moulding public opinion and mobilizing all the forces of the nation against foreign interests. The formidable strike which broke out in Hongkong and in a few months time humbled all the diplomatic, commercial and military resources of the Hongkong colony, was led by the executive committee of the All-China Federation of Trade Unions. This strike involved no economic demands on the part of the workers. It was purely a political move in the national liberation struggle.

The groups that have been mentioned are not primarily political parties, but social classes, whose particular interests sometimes coincide and sometimes

are at variance with the nationalists aims. There is one party however that maintains a fairly consistent course toward the national aims. During the past year under its leadership the people of all ranks and classes have been aroused to a patriotic fervor which scorns restraint and reeks not of consequences. I am referring to the Nationalist party, the Kuo-ming-tang. It opposes the internal ills which impair the national strength, including the *tuchun* system and the Peking government, that are the tools of the *tuchuns*. That is the reason the government, sponsored by this party with headquarters at Canton, has been in rebellion against the shifting Peking government throughout practically all of the republican period. The policies of the Kuo-ming-tang constitute a platform on which the whole country is united at present in its attitude to foreign powers.

THE party was founded and its main policy determined by Sun Yat-sen, who is just now the greatest national hero. The following are the chief planks in the platform of the Kuo-ming-tang as it relates to foreign policy:

(1) The abolition of all treaties not based on the equality of both contracting parties. China will recognize with special favor all nations that voluntarily relinquish treaties which are derogatory to her sovereignty.

(2) The above refers to extra-territoriality, the foreign controlled customs duties, and all political rights which foreign nations now exercise in the country. New treaties based on the mutual recognition of sovereign rights should be concluded.

(3) All other treaties which infringe on China's national interests should be reconsidered. During their reconsideration mutual respect for the sovereign rights of both contracting powers is to be observed.

(4) China's external debts ought, within the limits of political and industrial security, be guaranteed and refunded.

(5) All of China's external debts which have been negotiated by irresponsible governments, such as the Peking government that came into power in 1923, have not been used for the promotion of the people's welfare, but for the maintenance of personal honors and offices, and the prosecution of civil wars. They are unwarranted and the Chinese people are not responsible for the repayment of such debts.

(6) A national convention to which the professional groups of all provinces (as banking associations and chambers of commerce) should be called in order to devise ways and means for the funding of China's external debts, thus enabling her to escape from the semi-independent state into which she has been thrown.

One of the most frequent queries made in America concerning China is as to the attitude of the Chinese people toward the various foreign nations. The most representative and authentic answer that can be given is contained in the proclamation issued by the Kuo-ming-tang last year regarding the Shanghai massacre of May 30 and the Canton massacre of June 23. The following is a literal translation of the text:

People of All China: In the present difficulty the people of China must regulate their actions according to reason. It is to be understood that the present movement of "self-liberation" is not directed against the foreigners as such. But fight we must against the undesirable aliens who come for imperialistic exploitation of our natural and man power, and whose atrocious acts have endangered the lives of our compatriots. For the in-

formation of the general public, the principal Powers in China are temporarily classified as follows:

(1) Inasmuch as Germany and Austria after the Great War abrogated their unequal treaties, they are entitled to the most friendly and favorable treatment in China.

(2) Similar treatment shall be accorded the Soviet Republic for their voluntary relinquishment of special privileges in China.

(3) In regard to the United States, Portugal and Holland, while we must urge them to consider the abrogation of the unequal treaties, we hereby absolve them from any responsibility in the present crisis; and meanwhile citizens and commercial

interests of such Powers must not suffer in any way, pending negotiation.

(4) To Great Britain because of her atrocious part in the Shanghai massacre, the Canton massacre and the Hankow massacre; to France, because of her part in the Canton massacre; and to Japan because of her part in the Shanghai massacre, we declare our strongest protest. We demand the immediate abolition of the unequal treaties between China and these Powers, and the payment of a just indemnity to the Chinese victims. *But even toward the British, French and Japanese residents in our domains no individual hostility should be entertained.* We have a more dignified way to obtain satisfaction.

The Missionaries and the Chinese

Full Account from Nanking

By W. R. WARREN

PROTESTANT missionaries have been in China for over a hundred years. For three-quarters of a century they have operated under the treaties negotiated by their several governments with the government of China. Roman Catholic missions date back six centuries, but were interrupted by edict from 1735 to 1842. The Catholics now claim over two million members and the Protestants a third as many but increasing with growing rapidity. Moreover Christians in general, and Protestants in particular, wield an influence far beyond their numerical strength because of their better education as compared with the masses of the people and also because of the great number of friends won through mission schools and hospitals.

In any country, overcrowded millions of illiterate people constantly on the verge of starvation are easy subjects for vicious propaganda. The Boxer uprising and massacre of 14,000 Chinese Christians and 350 missionaries in 1900 was of the same sinister sort as the St. Bartholomew's Day massacre of 1572 in Paris. The frenzy died down as quickly as it had flared up

and Christianity advanced much more rapidly than before. In recent years there has developed, principally among the students and educated classes, an anti-Christian movement of a less violent but more determined sort. This has identified Christianity with western commercial and political aggression and branded everything from abroad as "imperialistic" and antagonistic to the national aspirations of China. Of course the missionaries and Chinese Christians knew that this might spread and degenerate into mob violence at any time, just as foreigners in general understood the constant danger of an anti-foreign uprising.

In Nanking the missionaries felt more secure than in most places because of the proved friendliness of the men of greatest influence in each Chinese party. They were further reassured by the apparent stabilizing of conditions in Hankow and Wuchang where the Cantonese had been in control since last fall. Bishop Roots had just sent word from that center that some of those who had left at the crisis should return and resume their customary labors. Then it



DR. MACKLIN'S FAMOUS BEES

The missionary veteran of forty years' service in Nanking was caught last spring showing his friend, the Buddhist abbot of Ku-lin-si, temple and monastery, some fine points in bee culture. His are Italian bees and the veils and gloves are necessary protections. The friendship of the two men is typical of the missionary's approach to men of other races and other religions. Recent press dispatches gave these same bees international fame. When the soldiers broke into Dr. Macklin's compound they thought these neat white boxes must contain something valuable and smashed them with the butts of their rifles—and then beat a hasty retreat.

was not an unusual thing for Nanking to pass from the control of one army to that of another, but almost an annual event.

The sudden turn of affairs March 24 can best be told in the words of those who passed through the ordeal. On the United States destroyer Preston reaching Shanghai March 27 were sixty-two refugees: thirty-four women, six children and twenty-two men, mostly American missionaries. On shipboard this group delegated two of its number to prepare a statement that would represent the entire party. Every detail of facts in this document, which was cabled to *The New York Times* by Frederick Moore, its special correspondent in Shanghai, has been confirmed by every other reliable word that we have thus far seen from Shanghai. Naturally interpretations of these facts differ both there and here. It is not surprising that some of those who had the most harrowing experiences show less restraint in their stories than the entire party allowed its spokesmen to manifest. The wonder is that any of them could keep cool and avoid giving way to despair and recriminations. Who but missionaries could have done it? The authorized statement of the last group to leave Nanking follows in full.

What Happened in Nanking

The entrance of the Kuomintang soldiers into Nanking on the morning of March 24 was marked by bitter and obviously predetermined attack upon the lives of all foreigners and their property. Before the foreigners could be finally gotten to the destroyers on the river at least six had been killed and several wounded. One British marine was also killed.

Those killed were Dr. L. S. Smith and Harbor Master Hubert, British; Dr. J. E. Williams, Vice President of the University of Nanking, American; one French and one Italian Roman Catholic priest, and one or more Japanese. Those wounded include Miss Anna Moffatt of the Presbyterian mission, Mr. Giles, the British Consul, and several Japanese and one United States sailor from the Noa.

Dr. Williams was buried by Chinese friends in the foreign cemetery just before the last Americans evacuated.

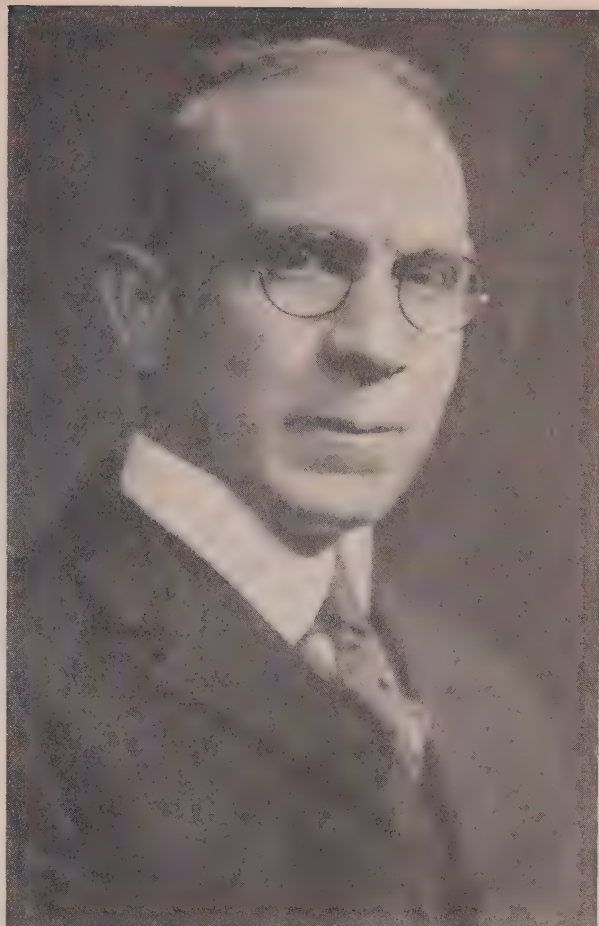
The story may best be told in two sections. The first pertains to the region south of the Drum Tower, where the foreigners were cut off from the river for a whole day, and the second to the region north of the Drum Tower where the protection of sailors and marines enabled most of the foreigners to get into boats on the first day.

South of Drum Tower

The Southern soldiers entered Nanking by Tungsimen, Nanmen and Hansimen (Nanmen is South Gate, Tungsimen the first east of it, Hansimen the second west), and made their way by degrees across the city to Hsiakwan where the Northern soldiers were hastily crossing the river to Pukow. By 6 o'clock in the morning the Southern soldiers were entering foreign houses, evidently being directed by people who knew.

The Nanking experiences differed somewhat, but the general method was to push right into the compounds with rifles with bayonets fixed, firing as they came, to force their way into all houses, to threaten the occupants, to demand money, begin looting and call in the populace from the streets, who completed the destruction. Those who resisted were shot and some who did not resist.

Some soldiers made a distinction between the Americans and other foreigners, but most said definitely that they were out to kill all foreigners where money could not be given to the soldiers.



John Elias Williams

Vice President of the University of Nanking, a Presbyterian missionary veteran of thirty years intimate association with representatives of Disciples of Christ in China. He had spoken in several International Conventions of Disciples of Christ and was well known by many of our people as a man of most Christ-like spirit, completely devoted to China. The repeated, sworn, fully confirmed testimony of reliable eye-witnesses is that he was unarmed, made no resistance to the looting of his home and of his person. As a soldier was taking his watch Dr. Williams, who spoke Chinese perfectly, said, "That watch will be of no value to you. It was a present from my mother and I would like to keep it." At this another soldier took deliberate aim and shot Dr. Williams in the forehead. He had not offered to lay his hand either on the soldier or on the watch. This statement is made specific because certain reporters, drawing on their imaginations, have said that the missionary was armed and resisted the soldiers.

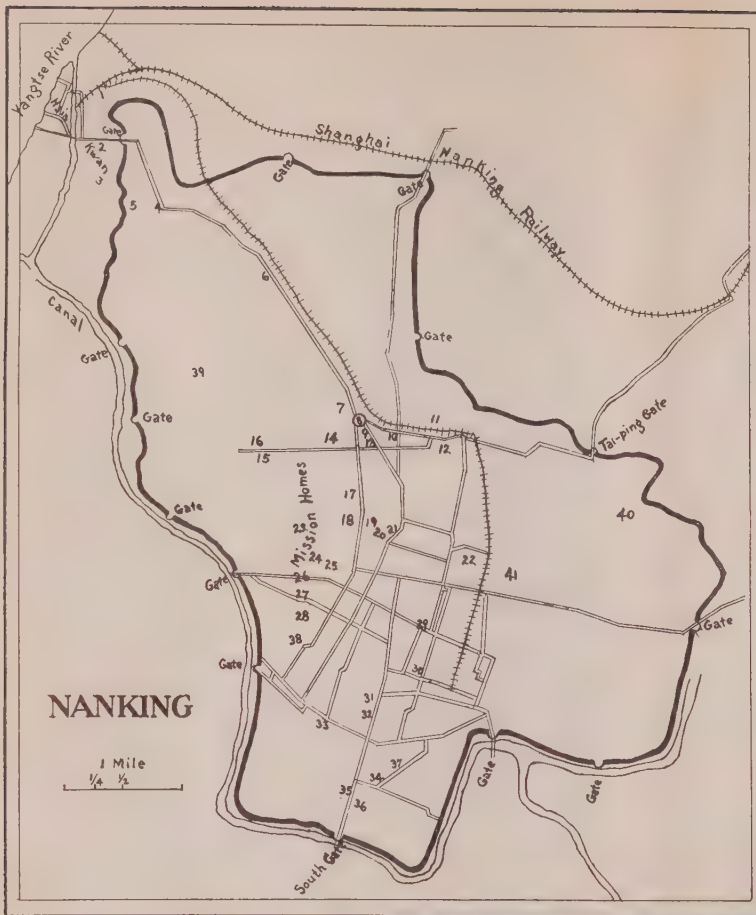
The foreigners were in some cases bound and led through the streets to places where money could be procured to secure their release.

The foreigners were saved in one of these ways; namely by fleeing and hiding until rescued by the help of the officers who finally appeared on the scene and got the soldiers under control, or by their Chinese friends who interceded on their behalf and were able by some means or other to keep the soldiers from shooting.

Dr. Williams was killed instantly by a bullet through the head while being robbed of his watch. Miss Moffatt received two bullet wounds. Most of the foreign men were stripped of all but their underclothes and had to borrow Chinese clothes from their friends.

All foreign houses, except those of Ginling College, were completely looted, some having all the woodwork torn out, floors, doors and window frames included. Nine buildings were

(Continued on page 34.)



1. Railway Station
2. Hsiakwan Christian Church
3. Hsiakwan Episcopal Mission
4. British Consulate
5. Standard Oil Hill (Socony)
6. American Consulate
7. Japanese Consulate
8. Drum Tower
9. Drum Tower Christian Church
10. Christian Girls' School
11. North Star Pagoda (Pe Chi Ko)
12. Southeastern University (National)
13. Nanking University Hospital
14. University of Nanking
15. Ginling College
16. Lau Tsz An (Temple—Dr. Macklin's first home)
17. Language School
18. Nanking University Boys' School
19. Methodist Girls' School
20. Community Center
21. Methodist Church
22. Military Governor's Yamen
23. Hillcrest School
24. Bible Teachers' Training School
25. Friends' Mission
26. Theological Seminary
27. Presbyterian Girls' School
28. Methodist Boys' School
29. Presbyterian Church
30. Episcopal Church
31. Y. M. C. A.
32. Presbyterian Church
33. Methodist Church
34. Civil Governor's Yamen
35. South Gate Christian Church
36. South Gate Indiana Women's Building
37. Temple of Confucius
38. Tsau-tien-kung (temple)
39. Ku-lin-si (temple)
40. Hsiang-lin-si (temple)
41. Pi-lu-si (temple)



The photograph shows the Drum Tower section of the city—looking southwest from point 11.

NEITHER the railroad nor the Yangtze steamer takes passengers directly to Nanking, but only to Hsiakwan, the nearest river port. In preference both to the Nanking City and to rickshaws foreigners generally take automobiles to enter the city. After driving for a mile eastward from the river one comes to one of Nanking's fifteen city gates, enters and—finds himself in a new country! Two-thirds (the northern and western sections) of the city's area is now uninhabited, for an occasional string of houses or a temple. Ancient wars and more recent

Nanking University Hospital (13)
Iowa Building (10) Older Building (11)

City of Nanking, China

have worked their havoc and only 350,000 people now live where a million formerly dwelt.

Climbing a gentle rise one reaches the Drum Tower, four miles from the river, and is in modern Nanking. This massive structure was built about five hundred years ago to replace the one erected in 1092 A.D. It was the central rallying point for the city's defense, as the walls, 30 to 60 feet high, 20 to 40 feet thick and 22 miles long, were its outer bulwarks.

South of the Drum Tower lies the present populous section of the city where most of the missionary institutions and residences are located. The University

of Nanking with its hospital is a joint enterprise of Disciples of Christ, Presbyterians and Methodists with over five hundred men in attendance. Ginling College, the union school for women, is younger and smaller, and even more handsomely housed. Under the University is the boys' school, while each of the missions has its own girls' middle (high) school. In the Theological Seminary and the Bible Teachers' Training School for Women several bodies, including the Disciples of Christ, cooperate. There are a number of self-supporting churches with a body of Chinese pastors, physicians, nurses and teachers.



College (15) (at foot of hill)
University of Nanking (14)

Japanese Consulate (7)

Drum Tower (8)

Yangtse River

Nanking City Railway

—W. R. Warren

(Dark mass of buildings in middle distance)

The Missionary and the Chinese

(Continued from page 31.)

burned, including Hillcrest School, except the gymnasium, the old dormitory of the Bible Women's Training School and the residences of Messrs. Lancaster, Hutcheson, Mills, Dietrich, Wilson and Keene.

After the firing by the foreign boats in the early afternoon the soldiers were kept in order and one by one the foreigners procured a military escort, or were hunted out by devoted Chinese friends and assembled in one building of the University of Nanking. The students at the university had procured the protection of this building by the attendance of an officer and a group of soldiers, who were quartered on the ground floor.

Not a few foreigners had to spend the night in hiding and were able to reach the university only when hunted out by foreign or Chinese friends with military escort.

Until the evacuation on the evening of March 25 help was rendered by the local students of the university and the work done by students and other Chinese acquaintances was beyond praise and their utter grief at this most unexpected persecution of their foreign friends was most touching.

Over 120 men, women and children were finally assembled at the university. Committees were then formed and an effort made to get into touch with the Consul or the destroyers on the river. Not until noon on the second day, March 25, was it possible to get the military escort necessary for safe conduct through Hsiakwan.

Then through the efforts of Admiral Hough and Consul Davis the safe evacuation of all the foreigners before dark was promised.

A Kuomintang military detachment was sent to the university and in carriages, rickshaws and on foot the caravan of the foreigners made its way without molestation to the river front at Hsiakwan and was there turned over to foreign marines by 8 o'clock in the evening.

The help rendered by the Red Swastika Society in securing and paying for carriages and rickshaws, and the kindness of its officers greatly aided the evacuation.

North of Drum Tower

The American Consulate was invaded by several groups of soldiers, who threatened death to all the foreigners. Consul Davis had a small group of American sailors at the Consulate and met the soldiers pleasantly as they came, telling them he was the American Consul and there were present in the Consulate a small company of Americans. He also said there was no ill feeling between the Americans and the Chinese.

The soldiers repeatedly replied that this made no difference and Americans were the same as other foreigners, that they had gotten rich drinking Chinese blood and that they would be killed.

The situation gradually grew so desperate that those present in the Consulate realized it was impossible to attempt to defend themselves with the small number of armed sailors present. They quickly withdrew through the back gate, attempting to make their escape across fields to the Standard Oil Hill, from which they hoped to be able to get over the city wall and reach the protection of the destroyers. The gateman and one of the guards at the Consulate had already been shot.

Finally when Consul Davis, with his wife and two small children, was not more than fifty yards distant from the rear gate of the Consulate the party was fired on by Chinese soldiers from the rear.

From this point until they had climbed through a hole in the barbed wire fence surrounding the Standard Oil compound, they were continuously under fire.

In the course of their flight across the fields they encountered a Southern officer on horseback, to whom Consul Davis repeated his statement that he was the American Consul. This officer directed them to proceed, but when they had advanced only a short distance he himself took up his carbine and opened fire on them. One of the sailors in the party was struck down by the shot from behind, but the order was given to leave him as they could not endanger the lives of all for the sake of one.

The sailor was not seriously wounded, however, and later rejoined the party.

After the party had gained admission to the residence of the manager of the Standard Oil Company the Southern soldiers came and forced their way in demanding money and saying they would kill the entire party unless money was given, but they were joined by others who kept guns in the faces of the Consul and those who remained on the first floor of the building. The others of the party had been sent upstairs and were directed to lie down so as to escape injury from fire which was now constantly directed at the building.

When the situation had grown exceedingly grave Consul Davis ordered the signal to be given for the destroyer to open fire immediately. However, he countermanded this order and directed the destroyers not to fire since he feared their firing would mean the massacre of the much larger group of Americans left behind in the city.

The firing upon the building increased in intensity and the sailors present assured the Consul that the lives of all would be lost if the signal to fire were not given. All those present had come to the conviction that it was impossible to escape and had already told each other good-bye.

Realizing that no other course was possible, Consul Davis directed the signalman to call upon the destroyers to fire shrapnel over the top of the building. This request was granted by the destroyers and the first shots fell on both sides and the rear of the building and resulted in the hasty retreat of the besieging force.

During the confusion among the Southern soldiers caused by the firing of the destroyers the party in the building made their way to the city wall and escaped to the Hsiakwan side by the use of improvised ropes made of sheets and signal halyards.

During this escape one of the ropes broke and several persons fell, and the manager of the Standard Oil Company, Mr. Hobart, broke his ankle.

After the entire party of forty-two had reached the ground they crossed the dikes and rice paddies, carrying Mr. Hobart all the way.

Gradually and by a circuitous route they reached the bank of the river and were taken off by the ships in motor launches.

The entire trip from Standard Oil Hill to the riverside consumed about two hours and a half.

The Consulate party left the Consulate at 10 o'clock in the morning and did not reach the ships until after 5 o'clock in the afternoon.

It was learned later that the firing from the destroyers, instead of causing further loss of life in Nanking, was the direct cause of the rescue of the rest of the foreigners in the city. Immediately after the firing had begun bugles, were sounded all over the city, calling off the marauding Southern soldiers and looters. The burning of foreign property ceased.

Within a short while Southern officials appeared at the riverside under a flag of truce and asked for conveyance to the warships in the river. Evidently they realized the gravity of the situation and were willing to arrange for the evacuation of the remaining foreigners.

It was the opinion of all foreigners who were molested in Nanking that the attack was premeditated and guided by persons acquainted with the foreign interests in the city. It was obviously under official control and was directed against all foreigners irrespective of nationality.

Further Developments

Daily papers throughout the world have been carrying more or less lengthy accounts of what followed the Nanking affair. Five foreign powers: the United States, Great Britain, Japan, France and Italy, have presented to the Cantonese government identical demands for punishment of the guilty officers, apologies from the supreme military commander, reparations for the injuries inflicted and guarantees against future outbreaks. Even in advance of these communications it was reported that both Eugene Chen, the

foreign minister of the Cantonese at Hankow, and Chiang Kai-shek, the commander-in-chief of the Cantonese army, had declared that full amends would be made if it should be found on investigation that their forces were guilty of the excesses and crimes alleged against them. Meanwhile the wildest possible accusations against the British and American naval commanders at Nanking are being circulated all over China, and there are possibilities of any sort of international complication before the matter is cleared up, with daily danger of further clashes at Shanghai or anywhere along the Yangtse River.

As WORLD CALL goes to press all missionaries of the Disciples of Christ, except those at Luchowfu, the most remote station, have reached Shanghai in safety, and the Luchowfu group is on the way, presumably under responsible Chinese military escort. Those whose furloughs are nearly or quite due are coming home as soon as passage can be secured. On account of the congestion in Shanghai some of the others are going to the Philippine Islands and some to Japan to stand by until the war clouds pass.

Everyone agrees that for the present it is better for the Chinese Christians to be left to themselves and that the immediate presence of the missionaries would only embarrass them. Unquestionably it is a time of trial for them, but those who know them best have every confidence that they will prove loyal to their Lord, just as their brethren did, even unto death, in 1900, and that out of it all, refined as by fire, will come the Church of Christ in China to effect the real liberation of their country.

Where Our Missionaries Are Now

BELOW is given a complete list of our missionaries in China with their home addresses in the United States, the dates of their going to the field and their stations.

China Missionaries on Furlough

- Miss Julia F. Allen, Danville, Ky. (Sept., 1921.) Nanking.
 Miss Gladys Arnold, Hiram, Ohio. (Sept., 1921.) Chuchow.
 Miss Harriet Blankenbiller, Cleveland, Ohio. (Sept., 1921.) Luchowfu.
 Mr. and Mrs. Albin C. Bro, Chicago, Illinois. (Sept., 1919.) Luchowfu.
 Miss Edna P. Dale, Los Angeles, Calif. (1901.) Nanking.
 Mr. and Mrs. Herbert Fillmore, Indianapolis, Indiana. (Sept., 1921.) Nantungchow.
 Miss Nancy Fry, Bedford, Indiana. (Sept., 1921.) Nantungchow.
 Miss Cammie Gray, St. Louis, Mo. (Sept., 1916.) Wuhu.
 Mr. and Mrs. C. H. Hamilton, Muncie, Indiana. (He: 1914; She: 1913.) Nanking.
 Mr. and Mrs. James H. McCallum, Chicago, Illinois. (Sept., 1921.) Nanking.
 Dr. and Mrs. E. I. Osgood, Hiram, Ohio. (1898.) Chuchow.
 Mr. and Mrs. G. E. Ritchey, Cornell University, Ithaca, New York. (Jan., 1920.) Nanking.
 Mr. and Mrs. G. W. Sarvis, Ventnor, N. J. (He: 1911; She: 1913.) Nanking.

- Mr. and Mrs. Ray L. Six, Norman, Oklahoma. (Sept., 1921.) Luchowfu.
 Dr. and Mrs. Frank Vierling, Oradell, New Jersey. (Aug., 1920.) Luchowfu.

Coming Home Now

- Dr. and Mrs. William Edward Macklin, Minneapolis, Minn. (Feb., 1885.) Nanking.
 Mr. and Mrs. Ben E. Holroyd, Steubenville, Ohio. (1917.) Nanking.
 Miss Carrie A. Allman, Richmond, Ky. (Aug., 1924.) Nanking.
 Miss Bertha F. Park, Decatur, Ill. (Sept., 1922.) Chuchow.
 Miss Stella Tremaine, Glendale, Calif. (Sept., 1921.) Wuhu.
 Mr. and Mrs. Frank Garrett, Gary, Ind. (He: 1896; She: 1914.) Nantungchow.
 Mr. and Mrs. O. J. Goulter, Alva, Okla. (Sept., 1921.) Luchowfu.
 Miss Lillian B. Collins, Bedford, Ohio. (Sept., 1915.) Luchowfu.
 Miss Wenona Wilkinson, Alliance, Nebraska. (Sept., 1915.) Luchowfu.
 Miss Lillian F. Abbott, Chicago, Ill. (Aug., 1918.) Nanking.

Going to Japan

- Mr. and Mrs. M. Searle Bates, Hiram, Ohio. (Sept., 1920.) Nanking.
 Mr. and Mrs. W. W. Haskell, Kansas City, Mo. (Sept., 1917.) Wuhu.

Going to Manila

- Mr. and Mrs. C. H. Plopper, Maplewood, Mo. (1913.) Nanking.
 Mr. and Mrs. C. W. Sorrell, Cable, Wisconsin. (Oct., 1926.) Nanking.
 Dr. and Mrs. R. A. Slater, Moline, Ill. (Sept., 1926.) Nanking.
 Miss Emma A. Lyon, Bloomington, Ill. (Sept., 1892.) Nanking.
 Mrs. Edna W. Gish, Bellingham, Wash. (Sept., 1920.) Nanking.
 Miss Mary Kelly, Hayesville, Ohio. (Nov., 1896.) Nanking.
 Miss Alta J. Harper, Adin, Calif. (Sept., 1926.) Nanking.
 Miss Grace M. Tedford, Claremont, Ill. (Sept., 1923.) Nantungchow.
 Miss Lois A. Ely, Fortuna, Calif. (1919.) Nantungchow.
 Dr. and Mrs. G. L. Hagman, Louisville, Ky. (1914.) Nantungchow.

Coming out of Luchowfu

- Mr. and Mrs. O. J. Goulter, Alva, Okla. (Sept., 1921.)
 Dr. and Mrs. D. S. Corpron, Yakima, Wash. (Sept., 1923.)
 Miss Lillian B. Collins, Bedford, Ohio. (Sept., 1915.)
 Miss Wenona Wilkinson, Alliance, Nebraska. (Sept., 1915.)
 Miss Laura L. Major, Whitewright, Texas. (1917.)
 Miss Lyrel G. Teagarden, Danbury, Conn. (1920.)

Remaining in Shanghai

- Mr. and Mrs. Edwin Marx, Mt. Carmel, Ill. (1918.) Nanking.
 Mr. and Mrs. C. A. Bureh, Detroit, Mich. (1906.) Chuchow.
 Miss Minnie Vautrin, LeRoy, Ill. (1912.) Nanking.

Not directly under the U. C. M. S.

(All reported out of danger)

- Dr. Mary Bosworth Treudley, Ohio, Peking.
 Dr. and Mrs. Paul Stevenson, St. Louis, Peking (coming home).
 Miss Grace Bauer, Baltimore, Nanking.
 Miss Pauline Wisegarber, Illinois, Nanking.
 Dr. and Mrs. Paul Wakefield, Springfield, Illinois, Wuchang.
 Mr. and Mrs. Leslie Hancock, Toronto, Nanking.
 Mr. and Mrs. L. J. Owen, Cleveland, Nanking.
 Mr. and Mrs. J. B. Griffing, Iowa, Nanking.
 Mrs. F. E. Meigs, Holden, Missouri, Nanking (retired missionary).
 Mrs. L. W. Molland, Cambridge, England, Nanking (retired missionary).
 Miss Maud Whipple, Bellingham, Wash., Nanking.
 Miss Margaret Lawrence, St. Louis, Nanking (coming home).

First house at Mondombe in which the Moons, the Pearsons and Miss Wells all lived



Mrs. Ernest Pearson is seen on the porch and Miss Wells in the window-way of her room below

Mondombe Moons

Who Sent a Shaft of Light into Africa

By EVELYN UTTER PEARSON

LIKE the Indians of old, our Africans count time by the waxing and waning of the moon. Seventy-two moons, or six rainy seasons, have passed since the white teachers came to live at Mondombe, and seldom has the beautiful tropic moon risen above the black forest, transforming the broad palm-bordered path into a great white way, that it has not lured us out to enjoy its beauty. Many a problem, palaver and plan has been clarified by the light of the Mondombe moon, as we met on the path after the heat and labor of the day.

The terms "Moon" and "Mondombe" are inseparable. When Mr. and Mrs. E. R. Moon volunteered to pioneer the work at Mondombe, far in the back country, they left their work of ten years at Bolenge, their loved native friends there and the pretty bungalow home. Yes, more than these, they left their little son and daughter in the homeland and went to live in a rude native-made mud house in what seemed then the last frontier of civilization for this part of the world. "And they left all and followed Him."

With Mr. and Mrs. Moon went Miss Goldie Ruth Wells, then a new missionary. They found forty-seven people who had been converted by the native evangelists sent on before. These they immediately baptized, thus forming the charter membership of the first church of Christ in this new field. Of the experiences of that first year I must needs speak cautiously,

for I fear the wrath of those sturdy pioneers, and to hint at the hardships is to invoke their ire. Nevertheless these hardships are a part of the splendid history of Mondombe.

If loneliness could dare show its face where live such intrepid folk, it would have been often seen in those first months when each of the three had his long struggle with fever, and when fresh meat and vegetables were so sadly lacking for the convalescents. But Mrs. Moon soon had the yard abloom with flowers brought from Bolenge and in time her garden yielded the needed food. They saw, I believe, during those first six months, just three other white people, passing traders or government officials, but not one who spoke their own tongue. The native chief was most unfriendly to the mission and made things as difficult as possible, but the workers saw here a great opportunity, where cross the paths of five great tribes. So the Moons shone on at Mondombe, reflecting the light of the Son of Righteousness, with healing in his beams. Miss Wells gathered about her children who had never seen a written word and today many of these same children are teaching others in the forest villages to read and obey the Word of God.



Mr. and Mrs. E. R. Moon

The work that was accomplished in those first few years sounds like a romance of the days of miracles. And indeed it is a modern day miracle of fortitude and faith—the fortitude that laughs at obstacles;

the faith that removes mountains.

On May '6, 1926, Mondombe station celebrated her sixth anniversary. Miss Wells, as representing that first group who opened the work here, spoke at the Sunday morning service, reviewed the early beginnings and cited the progress which had been made. She reminded us that before resident missionaries were established, Mr. and Mrs. W. H. Edwards made several trips by the steamer Oregon, bringing native teachers from Lotumbe, Bolenge and Monieka. She said that when she and Mr. and Mrs. Moon first arrived they found only a few mud houses for workmen, a mud dwelling for themselves, and a crude shelter which served as church and school. We now have the following brick buildings in addition to one frame dwelling house: a church, an industrial building, two hospital buildings, the first unit of a boys' dormitory, two units of a girls' dormitory, two residences, a ten-room house for workmen, and seven two-room houses for teachers and head workmen. Work is soon to begin on a third dwelling. All of the brick and a large percentage of the lumber for these buildings has been manufactured on the station. For these buildings we are especially indebted to the Alpha Beta Stores of California, to Mrs. Lottie Shotwell, of Seattle, and to the First Christian Church of Cedar Rapids, Iowa. Golden Jubilee funds are enabling us to continue needed construction at the present time. Mondombe station has also, for several years past, enjoyed the loyal support of our Fort Worth, Texas, people. Six years ago we had ten outposts, we now have forty-



Goldie Wells

two. During this time we have baptized 1,683 people and sent sixty-three local converts out into the field as evangelists and teachers. Interest in the evangelistic field is growing. Calls are coming from new tribes and villages for teachers to be sent them, and the quality of our teachers is being continually improved, due to more careful training received at the station in school work, normal methods, and knowledge of the Bible. We long for a larger staff that still more time may be devoted to this important work of school training, and also to the visiting and supervision of the outposts.

Mondombe acknowledges gratefully her debt to her older sister stations for gifts of native helpers and equipment. Our hope is that we may pay these obligations in like gifts to the new station at Bondo when the time comes for entering that splendid field. John Eliya, who came here from Monieka, has brought a great, erstwhile cannibal tribe almost wholly to Christ. Paul Bokese, his brother-in-law, has stood faithfully by the work of the station since its beginning. He is the son of a great war chief, who in the lifetime of this man held his cannibal revels. The son, standing by the Lord's table not long ago took the cup and said, "This is not human blood such as our fathers drank, but it becomes to us the blood of our Master who cleanses us from sin." Other strong leaders are developing among local Christians, so that in spite of those for whom the old temptations prove too strong, we feel that the future of the church in Mondombe field is as bright as the promises of God.

On the Interment of David Livingstone

Open the Abbey Doors and bear him in
To sleep with king and statesman, chief and sage,
The Missionary come of weaver-kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be this his fame:
Let marble crumble: this is Living-stone.

—Punch.

"The King is Dead; Long Live the King"

By IRA D. CREWDSON



Meiji Tomb, Momoyama, Kyoto

Where the father of the late Emperor, who preceded him on the throne and introduced the modern era, was buried. The tomb of Yoshihito will be in Asakana.

I WANT to tell you some of the things I saw at the funeral procession of the late Emperor of Japan. The procession was held on the night of February 7.

All traffic was stopped at 3 P. M. except the autos of inspectors who kept the line of procession busy seeing that everything was in readiness. Fine sand was spread over the car tracks and every footprint was swept out as the workmen backed off the sand leaving an untrodden path over which the remains of the late Emperor were to pass. Soldiers lined the street opposite from us. By 5:30 the soldiers who were to march in the procession took their places on the sanded road. The multitudes of people everywhere began to get quiet and soon the whole city of Tokyo was deathly silent. There were no delays. At exactly 6 P. M. the whole line of procession began its long march with the sound of the first gun of the military salute of 101 guns and the naval salute of 48 guns. All the temples in the capital tolled the knell of 108 gongs. The funeral cortege left the Imperial Palace grounds and was about three miles long, with over 7,000 persons participating.

The procession was headed by six police captains, the army and navy guards of honor, and two torchbearers dressed in regulation, ancient court gowns, wearing straw shoes, and proceeded in silence except for the melancholy creaking sounds of the wheels of the coffin carriage. This carriage, or two-wheeled cart, was drawn by five coal black oxen covered with white silk trappings. The houses all along the route were draped in black and white. All the police force in Tokyo was mobilized, and some 9,000 policemen were detailed along the route. Troops numbering 1,200, from all regiments of the country, with their colors, stood along the

route with 26,000 troops of the Imperial Bodyguard and other divisions.

Holders of the Grand Orders of Merit and high officials numbering 13,000 awaited the arrival of the funeral cortege at the Shinjuku Imperial where special services were held, shortly after 9 P. M. Offerings were made on the altar, while the court musicians played ancient music. The chief Shinto priest first offered prayer, after which the Emperor read a memorial address. The Empress Dowager and representative of the Empress, who

was unable to be there, paid obeisance, followed by princes and princesses of the blood, foreign diplomatic representatives, and other officials. The Imperial coffin reached the mausoleum at 2:45 A. M. and another service was performed at the sanctuary erected at the base of the mound hill of the mausoleum. The Imperial representative, Prince Chichibu read the farewell address at 5 A. M. The Imperial coffin was then drawn up to the Funeral Palace by means of a cable and lowered into the final resting place. The ceremony ended about 6:15 A. M. and the members of the Imperial family who attended the services at the Tama Mausoleum returned to Tokyo by special trains at 7:15 Tuesday morning.

All the railway trains, electric cars, motor cars and vessels at sea halted for one minute at eleven o'clock on the night of the funeral as a mark of respect to the late Emperor Taisho; telegraph and telephone service throughout the country was also stopped for one minute. Factories and steamships sounded their sirens, while all the temples tolled their bells.

It is beyond one's imagination to understand and appreciate everything in connection with an event of this kind. I believe it is estimated that no less than \$2,000,000 were spent on this funeral and when one remembers that the railway stations and buildings erected especially for this occasion were only temporary, he knows that the end has not been reached in expenditures.



Close up of torii, Meiji Shrine, Tokyo

This is in the midst of a great, densely wooded park in the city. The woodwork is unpainted and the roofs of thatch so fine and heavy and so perfectly laid that it cost more than copper or tile.

A Visit to "The Patch"

By A. F. HANES



A Corner of the patch

New Town mine "tipple" where the coal is hoisted from a depth of several hundred feet

"THE PATCH" is a name commonly applied to a group of Company houses or shacks, often unpainted, and occupying the undesirable portion of barren land a few hundred feet away from the scorching blaze and blinding smoke of the great line of coke ovens. Great tree skeletons shoot their ragged branches into the air as ghosts of a verdant past, while beer bottles and kegs strewn promiscuously about the premises speak dramatically of the barren family life within, surpassing even the dreary spectacle without." (From *The Peril of Hunkey Hollow*, by Senah Nedra.)

"The Patch" of the Coke Region in many cases, is a relic of past barbaric conditions in mining centers, where thought is given only to the wage earning ability of the employees, with no consideration whatever for the aesthetic or even the sanitary conditions of the community. Future Americans, often to the number of ten or twelve to the shack, are brought up under these blighting conditions, and the slowness with which the nation awakens to the danger imperiling our Christian civilization from such a center, is a real tragedy.

The writer's first visit to the Coke Region of Western Pennsylvania, was in June, 1912. On a beautiful Sunday afternoon we were invited to join a party of Christian young people on an itinerary, where they were accustomed to make frequent visits, singing gospel songs, distributing gospel tracts, and otherwise sowing the good seed of the kingdom, and having no other engagement for the after-

noon, we readily consented to accompany them.

Driving out into the heart of the coke field, we entered what may be considered a typical "patch," and near the center of it, where the ground was the most barren, the air the most foul and the beer bottles the thickest, we halted. A baby organ was removed from the machine and, with the running board as a stool, one of the young ladies began to manipulate the keys.

Grouping about the little organ we began to sing, "Stand up, stand up for Jesus," "Onward Christian Soldiers," and other Christian hymns. Then came

the children. Black children (some black from heredity and some from environment), ragged children, barefooted and bareheaded children. They came from the alleys, the lanes and the gutters—came by the score, attracted by the strange music. Less ready to approach, but gradually edging their way towards the center, came the men and women. Some paused in their game of cards or quoits to give curious attention for a moment, while others half-asleep, rested their beer bottles on their knees, looking in wonder at the strange intruders.

Presently Ray G. Manley began to sing in Italian, and immediately there was wrought an interesting change. Those of Italian blood could easily be noted by their marked attention, as they gradually withdrew from the others and cautiously approached the singer. The song being ended, Mr. Manley gave them a brief message in their native tongue, concerning Jesus of Nazareth and his power to save.

Following this, Miss Julia Renner (now Mrs. Gilfin), a young lady of Bohemian birth, began to sing in her native tongue. To me, both languages were as Greek, but not so with the crowd. Here and there an individual who before had been unmoved, began to listen and eagerly to press forward, while the former crowd fell back to resume its worldly amusement, or to thumb curiously through their Italian tracts, or possibly one of the Gospels, which had been presented by the party.

Then again came a song, followed by a brief message from a young Croatian convert, zealous for the faith, and urging those who could understand him in his native tongue to love the Lord, and to accept his saving grace. Testaments

(Continued on page 61.)



Mine props and dump carts with "bosses" houses in background

Mrs. Ora Childers, superintendent of Alicia mission Sunday school, with her two daughters and Mary Silvk, a young Slav convert who wishes to become a missionary.

After One Year

IN THE spring of 1926 Mr. and Mrs. Arthur E. Worthy journeyed from Long Beach, California, to Omaha, Nebraska, to get two boys from the Child Saving Institute for adoption. Although they have three daughters of their own, they had desired for some time to take two orphan boys, adopt them, and give to them the same advantages they give to their girls.

Now that almost a year has elapsed since these boys found their new home, Mr. and Mrs. Worthy express themselves as being well pleased and wonderfully blessed in their adventure. They have named the oldest boy Paul Roger, and the youngest Robert Dean.

Paul had been in the Child Saving Institute only a little while when adopted, and previous to that time had been terribly neglected. This neglect and mistreatment

Robert Dean was six months of age when he left the Institute at Omaha for Long Beach. He is a beautiful and especially attractive child; and this with his happy disposition wins for him many friends. He has grown from eleven to thirty pounds in the California sunshine. Bobbie, as he is called, is a bright, robust and energetic child.

The East Side Christian Church of Long Beach, of which Mr. Worthy has been the pastor for the past three years, has manifested a kindly interest and love for Paul and Bobbie, and has commended the pastor and his wife for the step they have taken. In his work with his church Mr. Worthy has shown an especial interest in the children and young people. Under his leadership the young people's department of the Bible school has grown from twenty-five to over one hundred, and there has



A "Worthy" Family

A striking resemblance exists between Paul, standing at left, and the second Worthy daughter, at the extreme right

had caused him to have a bad case of rickets, knock-knees, broken arches, enlarged stomach and to be under weight. Paul was two and one-half years of age when taken from the Home, and there were things in his personality and appearance that appealed to the Worthys. In less than the year that he has been in his new home he has gained five inches in height and ten pounds in weight, his arches, knees and body have become normal in every respect, and he now runs about as other boys of his age, indeed much faster than most boys. His black, sparkling eyes and general appearance bear a marked resemblance to June, one of the daughters. Paul and Barbara, the youngest daughter, are almost inseparable and play together wonderfully well.

been a corresponding growth in the Christian Endeavor societies. During the past six months there have been added to the church by primary obedience seventy-five, which is the best record for any Southern California church during the same period of time, and of this number over sixty are from the young people. In thirty months the church has grown from 265 to 465. Mrs. Worthy teaches a large class of fourteen-year-old girls each Lord's Day morning, after placing her babies in the cradle roll department of the school.

Mr. and Mrs. Worthy have nothing but words of praise for the Child Saving Institute in Omaha, and for its splendid leadership. Mrs. A. A. McGraw, the superintendent, is not only exceptionally efficient in administering the work of the

institute, but knows her children by name, loves them even as did the Christ, and sees that they are cared for in the best way. She manifests wisdom and tact in placing the children in homes, always looking out for the interest of the child, and yet helping the prospective parent to find the child that would best fit into his home.

They found the institute well equipped and the children well cared for. They note, however, a dire need of the institute for an isolation cottage to take care of the cases of contagious diseases.

Everybody Likes a Party

ILLUSTRATING the beautiful, homelike atmosphere which pervades the Homes under the direction of the benevolent department of the United Christian Missionary Society, Mrs. E. C. Caffee, matron of the Emily E. Flinn Home for the Aged, Marion, Indiana, writes:

"Mrs. Mattie Ransom, who has been a guest here for six years, celebrated her ninetieth birthday January 31, in a quiet but happy manner. She was the recipient of many letters and cards of congratulations and her niece sent her a large birthday cake. I served ice cream in memory of the friendship and love Mrs. Ransom and my mother bore for each other years ago, when I was a little girl.

"February 3, Mrs. Julia Wiles, widow of the late T. M. Wiles, a pioneer preacher of Indiana, and the mother of Earnest Wiles of Cleveland, member of the executive committee, and Mrs. J. B. Pearcey, who has been connected with both the state work in Indiana and our national work, celebrated her ninetieth birthday, four generations of her family being present. She was showered with cards, telegrams and flowers. Mrs. F. E. Smith of Indianapolis sent the birthday cake and the family furnished ice cream.

"Two more of our women will reach the ninetieth milestone soon and I am planning a joint celebration for all."

That Mrs. Caffee's interest in the personal pleasure of the guests is appreciated, appears in the reciprocal celebration of the fifty-fifth wedding anniversary of Mr. and Mrs. Caffee, March 6, when a surprise party was arranged with musicians, singing birds, crystal candlesticks, crêpe paper decorations, with the pièce de résistance a beautifully iced wedding cake, baked by one of the aged guests.

Trained Along Many Lines

IN THE Damoh Boarding School, India, there are now 233 boys. Eighteen of the boys are very small and are living in a separate house with a house mother.

Seven of the boys are learning gardening and eighteen are learning carpentry, while five are in the tailoring department. They all have daily Bible classes and two periods for worship and praise each day.

During January and February the boys read Luke and Acts. There are a senior and junior Endeavor society and the boys are learning something of leadership and will be capable of taking offices in the church later.

Justifiable Pride

By ARTHUR W. VAN DERVORT

ONE of the first little girls Miss Bertha Merrill picked up on Ninth Street was Fortunata Sacca, who has just graduated from Washington Irving High School and has entered Hunter College to prepare to become a teacher. She is the first of our girls to enter college and we are very proud of her. She has worked hard for this honor under home conditions which are not conducive to concentration on school work. Her father and mother are very ambitious for the education of their children and in order to make this possible both of them are working. This leaves many home responsibilities on Fortunata as the oldest girl of a large family. She is a beautiful and refined young woman, capable of taking her place in any cultured group. Her brother, Rosario, is fulfilling final requirements to undertake a medical course in one of our local universities.

It is difficult to believe that the stalwart young men who come here to the Community House are the same who, as little ragamuffins used to make life so lively and sometimes so miserable in the early days. We are now very proud of most of them and, when in a reminiscent mood they talk over the good times they have had here and tell what the House has done for them, we do not need further evidence



Fortunata Sacca

Had it not been for New York Community House she might never have had a chance

that the work has been worth while, even though we have fallen short of what we feel might have been done under more favorable circumstances. We were greatly pleased a few weeks ago when a group of

these older boys were unwilling to take membership in Houston House, nine blocks away, where they could have gymnasium privileges and a chance to clean up after their meetings and games, until they had consulted with us to see if it would hurt our feelings if they went there once a week. We were only too glad to have them meet under favorable surroundings, since we are not prepared to care for them properly.

We are constantly surprised at the use the boys and girls are making of the library books on the shelves in the corner of our office. These four hundred books were given to us by the young people of the East Orange Church. Last month sixty-eight different children drew out 223 books. It is interesting to know that the books most in demand are our Bible books. We now have about fifteen nicely illustrated books of stories from the Bible, both Old and New Testaments, and could use many more to advantage. Very few of these children ever see a Bible of any sort.

One of our red letter days each year is the day when the woman's Bible class of the East Orange Church holds its annual picnic and visitation day here. This year twenty women brought their lunches and spent the day. Two of the women made us a present of twenty-one dollars to enable us to enlarge our library. We are now looking forward to a visit from the woman's missionary society of Central Church.

An Opportunity to Become a Queen

By GOLDIE ALUMBAUGH

Miss Alumbaugh is stationed at Wema, our farthest outpost in Africa



Miss Alumbaugh had an opportunity to be queen of a group such as this

I HAVE just returned from a two weeks' trip in the back country. Mrs. Havens and her baby girl accompanied me and we visited our farthest outstation as well as the people along the

way. The field has had no workers at all and scarcely ever a visit from a white man. The people in this section are particularly fierce and are constantly fighting, killing each other or having cannibal feasts. But they were more than delighted with our visit everywhere and gave us every courtesy. We had no fear and neither did any of our workmen. I went on my wheel and often was the first in the village. It was an experience to ride into a village all alone. At first everyone would run and then they would surround me, until I was glad to have the others come up. When the baby arrived she quite successfully took the attention of the crowd from me.

Of course I took medicine and the famed salvarsan treatment, which is even known up there. I wish I could picture the mob that crowded around when the medicine box was opened. The country is alive with witch doctors. They came to greet me at every turn, singly and in crowds. Their medicine has no power over ulcers, yaws, leprosy or such things as "you can see with the eye," so they say. They want me to become the "mother or queen of the witch doctors" and furnish them with medicine and then when they cannot relieve a person they will bring him to "their mother." All

of which would keep them from "losing face" with the people! They seem to have no resentment against foreign medicine but just realize that their time for fleeing the people is coming to an end.

They are so dramatic in all of their expressions and demonstrations. When they gathered together a younger man did the talking. He began to tell me of all the virtues of the head witch doctor who was standing near. As he drew a conclusion he pointed to the one in question, and then each one or all together they would agree, "even he" (pointing). It was like stage acting. All this gave me a wonderful opportunity to get in contact with many who ordinarily consider themselves too superior to mingle with the crowd or listen to anyone's teaching. How I pray for wisdom to take advantage of such opportunities. I gave 116 injections of salvarsan. There were so many terrible cases and some where one injection will make a well body out of a wrecked one. It is really miraculous.

Women Being Reached

At present we have eight Bible women, including those in the out-stations, and they have been very busy the past month. We visit over sixty homes in Mahoba.

We all spent about two weeks in camp recently and reached many Mohammedan women in the town of Charkhari and in the surrounding villages. Everywhere we go people are friendly and seem eager to hear the message.

LUCILE FORD.

Mahoba, India.

Board of Education and Work of Our Colleges

The Church must not permit the College from which she has drawn her ministry to drift into inferiority. The Christian aim and character of these colleges must be maintained. To this end church colleges must be more generously supported.—Mott.

The Church cannot throw the mantle of religion over inadequate equipment, meager endowment and unpaid debts, and hope to benefit either itself or society.

THE Disciples' Club of the University of Chicago was recently addressed by Dr. H. O. Pritchard. Thirty-five people were present. More than thirty of them are students doing postgraduate work in the various departments of that great university. They are preparing for teaching, the ministry and missionary service, and represent the pick of our colleges and churches.

The board of trustees of Phillips University, at a meeting March 22, in adopting its annual budget rejoiced in the report of President McCash that the institution is entirely free from indebtedness and is approaching the close of its most prosperous year.

O. L. Shelton, director of the department of promotion, presented a program of activities to cover a period of three years. The plan includes the landscaping of the campus and the erecting of at least one new building. The program was unanimously endorsed.

The college presidents who comprise the executive committee of the Missouri Educational Commission met at the College of the Bible, Columbia, Missouri, March 23 and voted unanimously to establish the Missouri regional office of the Board of Education of the Disciples of Christ. The commission remains in existence as a corporate body, but the promotional work of the cooperating institutions will be conducted by the regional office. The headquarters will be established at Columbia.

The last report of the Illinois Crusade for Christian Education shows a total of \$915,835 in pledges of all kinds. This total includes cash gifts, estate notes and annuities. Of this amount \$425,183 is in cash gifts or pledges. An earnest effort is being made to bring this latter amount up to at least \$600,000 by the time the Crusade closes.

Charles S. Medbury, pastor of the University Church of Des Moines, recently gave some inspiring messages to the students as well as to the people of the vicinity of Texas Christian University. Mr. and Mrs. Medbury endeared themselves to everyone in their short stay on the campus.

The debating team of Texas Christian University opened the season with a vic-

tory over the North Texas State Teachers' College, followed by another over the team from Phillips University.

The annual convention of the State Scholarship Society was held at Texas Christian University prior to the meeting of the National Education Association in Dallas. Every chapter in the state was represented.

The Lecture Committee of Texas Christian University has been able to present this year a group of most distinguished lecturers, including Norman Angell, Lorado Taft, Frederick Starr, Anna Louise Strong, Will Durant and Raymond Smith (a member of the faculty). The lecture of Hugh Walpole, the famous British novelist, was the rarest treat the school has had in many years. Dr. Clinton Lockhart has just concluded a most scholarly series of lectures on Old Testament history.

The Butler University debating team, Lester Budd, John Love and Julius Medias, defeated George Washington University 3-0 in the Butler chapel.

John Heiney, a member of the reporting staff of the Indianapolis *News* was added to the journalism department faculty at the beginning of the second semester to give instruction in practical reporting. Mr. Heiney is working in conjunction with the city editors of the Indianapolis newspapers in presenting this course.

With only four defeats registered against them during the season, the Butler University basketball players are ending the season in excellent condition. Butler not only won the state championship in Indiana, but defeated a number of teams in the "Big Ten."

A group of thirty students recently presented the work of the Illinois Disciples Foundation in their own home churches.

The Young People's Cabinet, the organization which acts as a general clearing house for all student activities of the Illinois Disciples Foundation, has just completed a five weeks' school of missions at the hour of Christian Endeavor on Sunday evenings. University of Illinois faculty men presented interesting sub-

jects on both home and foreign missions and conducted open forums at the close of each meeting.

Professor B. R. Weimer, head of the biology department at Bethany College, has been named on the faculty of the University of Chicago for the summer session in the department of zoology. Professor Weimer is president of the West Virginia Academy of Science. He is also a member of the American Biological Association and Phi Beta Kappa.

About twenty new students were enrolled at Bethany College at the beginning of the second semester. A number of applications were refused because of the crowded condition in the dormitories.

The Faculty Women's Club of Drury College recently gave a dinner for the ministerial and missionary students. There are twenty of these students this year.

A Missouri church sent a messenger 120 miles to Drury School of the Bible, the first week in March, searching for a student preacher. There was no student available.

Dean Swift of Drury School of the Bible gave a series of pre-Easter addresses before the Springfield, Missouri, Y. W. C. A. for the third consecutive year. He has given twenty-four special addresses since school began in September, besides preaching twice every Sunday.

Mrs. C. N. Downey, regional secretary of the United Christian Missionary Society for woman's work in the southeastern states, has headquarters at Atlantic Christian College while working in North Carolina. Missionary rallies led by Mrs. Downey at different points have brought gratifying results. She recently made a constructive and helpful talk to the Woman's Council of the First Church, Wilson, North Carolina.

There are to be two new buildings, a dormitory for girls and a gymnasium, on Atlantic Christian College campus. It is hoped they will be ready for use by the fall of 1927. Herbert Hunter of High Point, North Carolina, has been chosen as architect for the new buildings.

Encouraging reports have come from the endowment crusade rallies that have been held at Greenville, Raleigh, Dunn and Rocky Mount, North Carolina. More than \$190,000 toward the goal of \$300,000 has been subscribed.

Just off the press in February is the

little book, *The War Myth in United States History*, by C. H. Hamlin. Mr. Hamlin has been head of the department of social science in Atlantic Christian College since 1925. Charles F. Dole who wrote the introduction to this volume says, "Professor Hamlin takes up in rapid survey each of the six major wars through which the United States has passed, and shows how in each case after a war the whole horrible storm flattens out into waste, corruption and futility. The time has come to ask soberly regarding every war in which the United States has been engaged, whether it had to be, and if it had to be, why? Professor Hamlin's book seems not merely interesting, but extremely important."

Dr. Homer W. Carpenter, pastor of the First Christian Church, Chattanooga, Tennessee, spent the week of April 18 at Atlantic Christian College. He spoke each day to the student body in the college chapel. Services of especial interest to the ministers of the state were held by Dr. Carpenter on April 21 and 22.

Francis A. Henson, president of the senior class of Lynchburg College, will have the privilege of making a trip to the Orient next August in the interest of the Council of Christian Associations of America. He has been chosen to be one of a group of ten American college students that will meet with repre-

sentative groups of a similar number from other nations, such as England, Japan and China. These groups form what is known as the World's Student Christian Federation. The place of meeting will be Peking, China. Questions of international importance will be discussed at the meeting.

Teachers' certificates were granted by the State Board of Education last year to eighty-one Lynchburg College students or graduates. Aside from the state supported institutions only two Virginia colleges had a larger number of successful candidates than Lynchburg.

Several new ladies' aid societies and the junior Bible class, Abbyville, Kansas, recently added their gifts to the task of refurbishing the girls' dormitory of Phillips University. The societies were: University Place, Enid, Oklahoma; Independence, Kansas; Fletcher, Oklahoma; Shawnee, Oklahoma; Lawton, Oklahoma.

The students from the School of Expression of Phillips University had charge of one entire evening at the Oklahoma State Sunday School Convention held at El Reno. They presented five short plays which were very enthusiastically received by the great convention.

Two hundred books have just been added to the library of Phillips University. Hon. Thomas W. Phillips, Jr., Butler, Pennsylvania, son of the Mr. Phillips for

whom the University is named, sends \$500 annually to be used for new books.

By vote of the student body of Cotner College, telegrams were sent to the President of the United States, the Secretary of State, and the United States Senators from Nebraska, urging peaceable and Christian settlement of difficulties with Nicaragua, Mexico and China. The committee elected to draft the communications were Lucy Edwards, '29, Omaha; Gerald Sias, '28, Blunt, South Dakota; Melvin Breeden, '29, Lenora, Kansas; Professors Vernon Cooper and L. L. Leftwich.

John Faris, of Cotner College, has been notified by the publishers that his poem, *The Poet's Touch*, has been accepted for inclusion in the American Poetry Anthology, soon to be published. Mr. Faris has contributed several poems for the Cotner Collegian, weekly student newspaper, on which he is a staff editor.

The Cotner Collegian has received notification of its being awarded distinguished rating in the 1926-27 National College Press Congress publication contest.

The late Dr. William Prince Aylsworth, chancellor emeritus, who had been professor of sacred literature at Cotner College from the founding of the school until his death, is the subject of a sketch by Hugh Lomax, '05, which has been published in a brochure for distribution.

(Continued on page 60.)



Group of ministerial students and faculty, College of the Bible, Lexington, Kentucky, who are serving about sixty-five of our churches in central Kentucky

SPokane University

Livengood News

A COUPLE of weeks ago the Red Cross society loaned us a set of lantern slides all about cholera. We have shown these in several places to large numbers of people. The disease has now disappeared from this neighborhood but this is a good time to get the teaching home to the people. In the little village of Bhadaura they told us that fifty people had died of cholera there.

Our sweeper's baby was not well the other day so they asked us for medicine. Alice gave the baby a dose of castor oil but the next day they said the baby kept crying all the time. On examination we found that some friends of the family had burned the baby's stomach with a red hot sickle in more than thirty places, as indicated by small scabs all over the abdomen. That is one of the favorite remedies of the people in this part of the country. While the abdomen is the favorite field of operation, they often apply the hot sickle to other parts of the body when there is pain. An old grandmother in one of our Christian families was having trouble with her eyes. With great difficulty we persuaded her to go up to the hospital and let Dr. Lutz treat her. When I took her up there the other day in the car I noticed that she had about a dozen small burns on her forehead. When we were in charge of the Damoh orphanage, one glance at a boy under the front of his shirt was enough to tell whether he came from this part of the country or not.

This year the rains finished up rather too abundantly for the good of the country. When I last wrote we were having heavy rain every day and this condition was rather widespread, with the result that many people had their homes washed away and many railroad bridges were destroyed. There have been no trains between here and Katni for about two weeks and they say it may take six months to build a new bridge. The lines into Jubulpore are cut off on the South and the West by bridges being out in the Narbudda river. The rains are now nearly over although we get an occasional shower.

Last Sunday we observed Children's Day in our church. It has been the custom here to have it in the fall rather than in June. We have no ready-made programs in Hindi so we have to make our own. This time we prepared a little play showing how Christianity was first brought to the people of this part of India. In 1830 Ghasidas, a holy man of the Chamars, the low caste people of this area, went on a pilgrimage to find out the truth about religion. He apparently heard some missionary preaching, for when he returned after six months he told his people that after thirty years a white man wearing a topee would come and tell them the whole truth. For the time being he gave them seven rules to obey. 1. Do not worship idols. 2. Do not eat red vegetables. 3. Do not plow with milk cows. 4. Never plow in the afternoon. 5. There is only one true

name and that is God. 6. Caste is abolished and all men are equal except the family of Ghasidas. 7. Use no intoxicants. The followers of Ghasidas increased and became known as the "Satyanami" sect—the sect of the true name.

When the missionary, Mr. Lohr, appeared in their midst in 1868 they were quite ready to hear him for he was a white man wearing a topee and his coming was close enough to thirty years after the prophecy of their leader to make them believe that the long expected one had arrived. It looked as if they would all become Christians, but after a few had been baptized it became clear that the missionary was teaching things much more difficult than refraining from red vegetables and not plowing in the afternoon. Therefore many of them came no more to hear the teaching. However the bulk of the converts in this part of the country have been from the Satyanami sect.

FAY E. LIVENGOOD.

Pendra Road, India.

A Strong Recommendation

By Raymond Aylsworth
Head of the Department of Religion,
Cotner College



Virgil A. Sly

IT GIVES a sense of assurance and confidence for the future of the church to see many competent young men entering responsible positions of leadership in her educational work. They come with a first-hand knowledge of the problems and of the technic of their generation and with a courage undaunted but rather stimulated by the swift changes of the recent past. The department of religious education of the United Society

has exhibited a high order of Christian statesmanship in the selection of its personnel for the important posts of service for which it is responsible.

The latest instance is the appointment of Virgil A. Sly as field representative in the Rocky Mountain District, with headquarters at Denver, Colorado. Mr. Sly comes to this work with a rather extended and varied experience, coupled with the courage and enthusiasm of young manhood. Before entering college he was assistant pastor in the church at Rochester, Minnesota. He served especially as hospital visitor, extending the fellowship of the church to large numbers of strangers in the times of their sore distress.

While a student at Cotner College he has been employed constantly as a student pastor, ministering to two churches during a period of five years. With increasing interest in the problems of the young people of the church he has given much study and effort to the questions of organization and Christian nurture of the young people on the campus and in the churches of which he has been pastor. As president of the Y. M. C. A. and of the Student Volunteer Band in Cotner College he has contributed much to the religious life of the college and has shared and helped to solve many problems of student religion. He has demonstrated his capacity for administration in many conventions and conferences. Recently he has served the church at Bethany, Nebraska, as assistant pastor.

Mrs. Sly is equally interested in the church school and especially in young peoples' work. Before entering college she spent several years on the employed staff of the Nebraska and Iowa Christian Endeavor Union and in numerous voluntary offices in the district and state organizations of the Christian Endeavor movement. Recently she has served as the very efficient president of the young people's department of the Bethany church.

Mr. and Mrs. Sly receive their B.A. degrees from Cotner College this year. They have taken full advantage of the college courses in the Bible and religious education and enter their new field with an unusual combination of mature thought and Christian experience.

The Rocky Mountain District offers splendid opportunities for the extension and development of the educational service of the churches. Mr. Sly will bring to this fascinating work the finest qualities of trained and devoted Christian manhood.

They Gather No Dust

First Christian Church, Tulsa, Oklahoma, has 192 books in its missionary library, eighty-five of which are listed in the reading contest. The books are in constant circulation and members are fined if the volumes are not returned within a specified time, the money thus received being used to purchase more books.

Glimpses of the Religious World

JAPANESE pilgrimages to the sleepy village of Asakawa, where the new Imperial Mausoleum is located, are responsible for an increase in local land values to the extent of 1000 per cent. The farmers in the vicinity of the village anticipate an influx of pilgrims offering their devotions to the spirit of the late Emperor, and are remodeling their homes into shops. Thatched farmhouses have been quickly transformed into stores with modern fronts. There have already been as many as 10,000 persons visiting the Mausoleum in a single day.

George W. Bain, nationally known as a temperance lecturer and worker for forty years, died in Lexington, Kentucky, in March, following a stroke of paralysis. He was eighty-six years old and had been a temperance advocate for nearly sixty years. Colonel Bain had delivered more than 10,000 temperance lectures in the United States and Canada, and had pledged many thousands to total abstinence.

Former Governor Henry J. Allen of Kansas, on a trip around the world, sent home for issuance through *Association Men*, national organ of the Y. M. C. A. in the United States, a statement of interest to critics of missionaries, especially at this time of disturbance in China.

"The so-called world traveler," he asserts, "knows as little about Christian missionaries as he does about most of the things he witnesses upon a hurried globe trot. He repeats tales he has heard from unsympathetic traders about missionaries he has not seen, whose work he has not studied, and the evaluation of whose services he has received from persons whose interest in it is as casual and unsympathetic as his own."

Governor Allen does not defend "some foolish and unimportant missionaries who brought no higher preparation for their job than an emotional evangelism." He pays special tribute to that form of missionary endeavor in Asia of which he found many "worth-while monuments in the domain of education and physical well-being." He recalls that "the Master healed before he preached and satisfied the hunger of the multitude before he sought to correct their ways."

Of the large expenditure for missionary work in China, he says: "I am inclined to believe it has had at least as effective a result as has the same amount of money expended at home for the good of other people by those who wish to express their altruism in this spiritual fashion. I also believe the type of character and ability represented by the missionary in Asia is fully as high in all respects as his co-worker in the church life at home."

Governor Allen says that "in Japan the most popular Americans I met were engaged in missionary education." He

praised the results of mission work in Hawaii, Siam, Singapore, and the Straits Settlements, and adds a special word of commendation of Y. M. C. A. service and methods in India.

An attempt to solve the problem of waning church attendance in America has brought about the organization of a Foundation, the initial support of which was provided by William E. Harmon of New York. This is the Religious Motion Picture Foundation, which has made a study of the possibilities of the cinema as a part of the service of worship.

Four religious films have been produced expressly for use in the church. Since their purpose is a non-theatrical one, a special effort has been made to keep them



Money Changers in the Temple—Scene from "Christ Confounds His Critics." (John VIII:3-11.)

as simple and clear as possible without sacrificing any of the richness and pictorial beauty of the Bible story itself.

They have already had more than one hundred showings in churches in the vicinity of New York, Boston and Chicago. Their appeal was tested through a printed questionnaire, distributed at services in which they appeared, and, according to the Foundation's report they have been received with commendation by both clergymen and congregations. Until it could be determined whether or not there was a desire for this new adjunct to worship, the films were only available to churches in a limited area. The Foundation, which has offices at 140 Nassau Street, now announces that churches throughout the country may secure them.

These first four pictures, which have been used by such members of the clergy as Dr. S. Parkes Cadman of the Central Congregational Church in Brooklyn, Dr. Daniel Russell of Rutgers Presbyterian Church, New York, and Dean Howard C.

Robbins of the Cathedral of St. John the Divine in New York are: "Christ Confounds His Critics" (John 8:1-12); "The Unwelcome Guest" (Luke 7:36-50); "Forgive Us Our Debts" (Matthew 18:23-35); and "The Rich Young Ruler" (Matthew 19:16).

The Religious Motion Picture Foundation is to carry on its work in this field without profit-making, but it hopes to be self-supporting. Mr. Harmon's appropriation of \$50,000 made the beginning possible and in order to continue it is distributing its films to churches at cost.

Another step in the growing movement for friendship and mutual understanding between Christians and Jews has been brought about by the exchange of professors between two leading theological seminaries—one Christian, the other Jewish. Professor Harris F. Rall, of Garrett Biblical Institute, a Methodist theological seminary near Chicago, recently lectured on "The Meaning of Christianity" at Hebrew Union College in Cincinnati. In return for these lectures Professor Samuel Cohen of the latter school, went to Chicago to lecture before Garrett students on "The Meaning of Judaism." This exchange of professors is said to be the first exchange lectureship between Jews and Christians in this country and has attracted wide attention.

Fifty years ago Stanley sent his message from Uganda begging that teachers be sent there. Today the chiefs belonging to the native Christian Church are raising, by a voluntary tax on their incomes, \$100,000 with which to build a school, and the native Parliament has granted \$3,000 to send three native schoolmasters to England for studies that will make them better fitted to teach in the new school. This school will be administered by a board of governors composed of missionaries and chiefs. Uganda may now be considered a Christian state in the heart of Africa.

Dr. William Ashmore, veteran Baptist missionary in South China, has completed the task of translating the Bible into modern Chinese. Dr. Ashmore has been a missionary in Swatow, China, since 1879 and is now seventy-five years of age. His father was also a missionary in China for many years.

Boston University School of Religious Education and Social Service has announced the establishing of The William S. Studley Fund, which provides five \$250 annual scholarships for college graduates of high ranking who wish to do advanced university work in the fields of religious education and social service. Applications for these scholarships for the academic year 1927-28 must be filed before May 1 with the Dean, 20 Beacon Street, Boston, Massachusetts.

Triangle Palaver

By LUCY KING DE MOSS

THE Journals that were kept on the World Friendship Tour should have a great deal to say at this last meeting of the year. What do you say to turning over the program to them? Ten or twelve—more or less—of these notebooks, then, will be represented by as many members of your club. The front cover gives an opportunity for attractive decoration. Assign a "country" to each one so that the covers will be different, and have some kind of surprise for the Journal that has the most striking cover. The backs of the journals (front and back will be strung together and worn like sandwich boards) may have listed on them the books you have been reading during the year, just as the jackets of books have on them titles that bear on the same subject as the book they cover. Starting with the headquarters at St. Louis every place visited is represented and the "conversation" of the Journals will form the program for the meeting. It may be something like this, referring to the journals as One, Two, Three, etc.:

One: (Who might have a large motor as a front-cover design.) As host of this gathering, I welcome all you Journals and Notebooks. Just a year ago we began to get ready for our World Friendship Tour. It was planned, you remember, that we should all meet in St. Louis at the headquarters of the United Christian Missionary Society, as the logical starting place for our journey. There we got our directions and locations and an idea of the gigantic piece of work being done in those offices to accomplish in the most economical, effective, practical way the world program of our churches. No more interesting stop on the whole journey did we make, to my mind, and that is why I featured it in my record of the trip.

Two: There was nothing on the trip more interesting to me than the visit to the Children's Home in St. Louis, the second stop on our journey. To see those

happy children in that bright, wholesome, comfortable home surrounded by people who care for them and are interested in all their future life, gave me a new idea of Christian responsibility. I made note of every convenience, of things the children said, of what the home mother told us (through WORLD CALL) and I intend to go farther still and gather information about every such home in the brotherhood.

Three: Well, I had been interested in the statements of newspapers and magazines about the race problem, and so I collected some valuable notes on the Jarvis Christian Institute. Christian education, I am convinced, is the solution to all such problems with the Negroes of America. I was deeply impressed with the industry, courtesy and studious attention to school and home duties that we found at Jarvis and I shall never say—as I have heard other people say—that the Negro is happier and better off without education.

Four: I was glad to meet some real Mexicans. Like the last speaker I had got an impression from current publications that most of the people of Mexico were bandits and enemies to our country and I was pleased to interview some really thoughtful people and discover every desire to be friendly and to be understood. Nothing like personal contact with people to clear up misunderstanding.

Five: I have always been interested in the orientals who have come to live in this country and have wondered about their religion. Did they keep on being Buddhists or Mohammedans or Confucianists and, if not, what was being done to teach them the religion of Christ? The visit to the Japanese Christian Institute gave me sufficient information to convince me that consistent Christian teaching and living are winning the Japanese to Christ.

Six: Well, do you know, I was truly grateful for a glimpse into one of our

Homes for the Aged. Those blessed, peaceful, old ladies just gave me a warm feeling in my heart and made me proud of being connected with a church that is giving comfort and care to its old people. If it hadn't been for this tour I might have overlooked this part of the program of our people entirely.

Seven: I could hardly wait until we got to Japan, the Land of the Rising Sun. Had my trip all planned and my pencils all sharpened. Temples, tea houses, shrines, cherry blossoms—my pages would be one lovely mass of color. There was plenty of color, all right, but in kindergartens, chapels, colleges, high schools—in the bright kimonos and sparkling eyes of happy children and young people, who were learning the Jesus way of life.

Eight: I was most interested in China. Fortunately we had our visit there before all the trouble began between the southern and northern forces and so got to see the fine hospitals and schools built by the Christian people of America and met hundreds of children and grown people who have been cured of all kinds of diseases of the body and sickness of soul as well. China, with all her inward trouble, will never forget the work of the Christian missionaries, and she will build on their foundation the future progress of her people.

Nine: The most thrilling part of the trip was to Tibet—the country of Dr. Shelton, and certainly the most picturesque. Christ's "Go Ye into all the world" sent the missionaries on the long trail and no peril or risk of life was strong enough to keep them back. The greatest inspiration of the journey was that hospital and church and orphanage on the roof of the world. All the time one could feel the connection between headquarters in St. Louis and this farthest of all posts.

Ten: I wasn't satisfied until I got to India and I liked the white buildings and colorful bazaars, the beautiful temples and mosques. I found myself wishing that our churches might be as beautiful as possible, to compare with those temples, and yet I knew that more important than anything else is the thing our missionaries are doing—changing what is ugly in the lives of the people into the beauty of Christ's likeness. When India has found Christ, all her love for the beautiful and artistic will be used for him.

Eleven: My notes specialized on the Philippine Islands and I made some interesting discoveries about the islands. I liked the way churches of all denominations are working at the job over there. I didn't feel strange at all at the church services, except I'm not up on the languages they used. It was pretty fine to see all those nurses in the hospitals and to know that they received their training right in our own school. I couldn't help but think of the day when all the churches in our foreign fields would be ready to supply their own leaders and support their own work. That, of course, is the great objective of all missionary work.

Program for Triangle Clubs

"The end of the exploration is the beginning of the enterprise"

World Friendship Tour

JUNE

HOME AGAIN

HYMN

PRAYER

BUSINESS PERIOD: *Final report of offerings and Reading Contest sent to United Christian Missionary Society.*

OFFERING

DEVOTIONAL SERVICE:

Song: *I Gave My Life for Thee*

Guide Book: Romans 1:13-16

Prayer: *For more earnestness and*

consecration among Triangle members that they may better help to meet the needs of the world.

DISCUSSION: *Resulting from the year's study—*

The most interesting thing I have learned from the trip.

What does Christ have a right to expect of me? Of our Triangle Club?

In a Land of Foreigners

By RUTH BOLL

Miss Boll is an Oklahoma graduate of Phillips University, who went to Pennsylvania in September, 1926, to work under the home missions department of the United Christian Missionary Society



Miss Ruth Boll

ALTHOUGH I am not in a foreign land, this is truly a land of foreigners. Seventy per cent of the population is foreign born or of foreign parentage. There is no small number of people from the mountains of Kentucky; in some respects they are harder to reach than the foreigners.

Our missionary work in Western Pennsylvania is located in Fayette and Green counties. We have fifteen mission schools with six church centers. The church centers are independent of missionary support, but are shepherded by pastors who give much of their time toward maintaining a cooperative relationship with the mission schools. Ray G. Manly is the superintendent of the group of workers at present. The other missionaries are Charles Aldrich, Misses Bessie Becket and Verla Ross, and myself.

Of the fifteen mission stations, I have been given the three, Allison, Alicia and New Town, in which to labor. The populations of those communities are 2,500, 1,000, and 1,000 respectively. With the exception of a small Negro church in Allison, there are no religious services aside from our Sunday and week day Bible schools. Allison is only three miles from Brownsville, Alicia two and New Town one. All may be reached by either bus or trolley lines which run every half-hour. It would seem then that the people might come to Brownsville to attend church. There are several elements which prevent: Indifference, lack of social contact with those who live in the city, difference of occupation and not the least item is prohibitive bus fares, especially for large families. I never feel any hesitancy when, upon entering a home, I am greeted by a mother with a babe in her arms, to ask about the welfare of the other six children, for there are seven children in the average family.

At the present time we haven't a building in any of these stations. At Allison and Alicia we are granted the use of the public school building, while at New Town we have a little company room, 12x20, which is but a few feet from the mine tipples and constant passing of switch engines. If constant combating with annoying noises will produce orators, we'll have a few in New Town. There were sixty-eight children in Sunday school there last Sunday.

I shall welcome the day when we can have some buildings which are set aside

for religious instruction. Plans for a building at Allison are now in the hands of the contractor and plans for another building may materialize by spring. Although we have for the most part splendid cooperation of public school teachers and Coke Company officials, in the use of public schools and company buildings, surely the presence of buildings dedicated to the work of the kingdom will present a challenge which will call dwarfed souls to worship.

We have week day Bible schools at each of the three missions. These schools are in session for an hour each week following public schools. It is very difficult to gain the attention and interest of children who have just been released from day school and yet I feel we are making some gains. The average attendance for the three schools last month was sixty-eight. It is very difficult to obtain dependable assist-



The happy group that went to Pittsburgh; Miss Ross and Miss Becket at right

ant teachers and very often I find myself alone with a large group of children from four to fourteen years of age.

The only contact I have with the foreign mothers is by personal visitation. There isn't any phase of the work which I enjoy more than calling. I go to a home and must first prove that I am not a saleslady. When the mother is convinced that I am interested in the welfare of her children, rather than wanting to take advantage of her ignorance of American life and customs, she is ready to talk. I get much information about the Old Country because that is the only one she has learned to know. The foreign women do not attend night schools because the men would not go if they did. The United States government has recently changed its Americanization policy. Soon, teachers will be provided who will go to the homes and teach the mothers individually.

During the Christmas holidays, Misses Ross, Becket, and I chaperoned fifteen intermediate girls on an educational trip to Pittsburgh. We spent most of one day at Carnegie Museum of art, history, music

and library, but also visited Carnegie School of Technology, Phipps Botanical Conservatory and other places.

I can't refrain from telling you about a little experience of Christmas eve. I took a group of intermediates out caroling. As we stood on the street near the home of a shut-in and sang "Joy to the World" an elderly man came near to listen. After a while, he offered a coin and said, "I have been in this country forty years and this is the first time I have heard singing like that. I am from John Bull's country. The young people there never fail to sing carols on Christmas." The offer of the coin was in keeping with the old English custom.

Senior Christian Endeavor Topics

May

1. What Vocations Are Worth While? 1 Cor. 3:6-16. *The Ogdens of Batang*, March, 1927, WORLD CALL, page 16.
8. Elements in Ideal Home Life. Eph. 6:1-9. *What of the Christian Home?* February, 1927, WORLD CALL, page 5.
15. How to Become a Leader. 2 Tim. 1-7. *The Genius of the Conference Movement*, May, 1927, WORLD CALL, page 8.
22. Bible Guide Posts. Ps. 119:9-16. *The Two-Edged Sword*, February, 1926, WORLD CALL, page 36.
29. How Have Missions Helped China? Luke 4:16-31. *Not Shown in the Statistics*, March, 1927, WORLD CALL, page 11.

Intermediate Christian Endeavor Topics

May

1. How Can I Choose the Right Kind of Life Work? 1 Cor. 10:31-33, Luke 2:48, 49. *The Ogdens of Batang*, March, 1927, WORLD CALL, page 16.
8. Why Does Home Mean So Much to Us? Prov. 6:20-23. *What of the Christian Home?* February, 1927, WORLD CALL, page 5.
15. What Are the Values of Prayer? Matt. 26:36-42, Luke 11:11-13. *The Fifth Epistle to the Churches*, January, 1926, WORLD CALL, page 16.
22. What Kind of Church Do Young People Want? 1 Thess. 5:12-22. *Falling in Line—Why We Don't*, May, 1926, WORLD CALL, page 12.
29. How Have Missions Helped China? Luke 4:16-31. *Not Shown in the Statistics*, March, 1927, WORLD CALL, page 11.

Woman's Missionary Societies and Circles

The Way, The Truth, The Life

Isaiah 35; John 14:6

"THE wilderness and the dry land shall be glad: and the desert shall rejoice and blossom as the rose. . . And the glowing sand shall become a pool, and the thirsty ground springs of water. . .

"And a highway shall be there, and a way, . . the wayfaring men; yea fools shall not err therein."

This prophecy of Isaiah, picturing the joy of the time when there should be universal peace on earth and universal righteousness, has been very wonderfully fulfilled in our day, in a material way of which the great prophet only dreamed. He knew what it meant to live in a dry and thirsty land, a country of rough roads, devious and dangerous. So in picturing a happy home for man, it had to be in a land where there would be water in abundance and a plain, smooth highway, free from danger of robber and beast, over which he and his loved ones could travel in safety and comfort.

How Isaiah would marvel if he were living today! The engineering feats of modern science have brought from the hills and mountains and rivers the life-giving waters that have made our deserts bud and blossom as the rose. They have "filled the valleys and brought low the hills and mountains" in the making of wonderful highways that are great factors today in the development of our material prosperity, and which give great delight to thousands of "automobile wayfarers," rich and poor as well.

It was my privilege, recently, to go over

one of these great new highways in the far West, and this picture of Isaiah was filling my mind all the way—"and a highway shall be there." Through the great hills, climbing higher and higher, safely and surely we went; then down into the valleys, to find on either side blossoming fruit trees and green fields where before had been only thirsty land, because the life-giving water had been brought there. It was still more wonderful that this water had come from the snow-capped mountains far away, and my heart kept singing, "O God, I thank thee that it is all so beautiful."

And then I thought how Jesus had made possible the spiritual realization of Isaiah's prophecy of a redeemed world. How he came "from the glory he had with the Father before the world was" to show men "the way" by living among them and teaching them "the truth" that

was to make them free, and giving them the living water, that was to "become in them a well of water, springing up unto eternal life."

Dear women, we have had a happy year together along the beautiful way of Christian service. Now we leave our "flowers of love and memory" as a marker, and "Go Forward" with renewed hope and faith and courage into the work of the new year, knowing that Jesus will lead us all the way.

But he does not expect us to go alone, and he is looking for us to find others who do not know the way, who are slaves of ignorance and sin, and who have never tasted of the water of life.

"Whither bound?"

*Where He leads me I will follow,
I'll go with Him, with Him, all the way?*

ELLIE K. PAYNE.

Echoes From Everywhere

School of World Friendship

The Wilshire Boulevard Church School put on a School of Missions recently, which they called The Church School of World Friendship, with the slogan "Make a Friend from Another Race." Mrs. May Conley who served as dean of the school, and the five teachers chosen in May of last year by the religious education committee, were sent to Asilomar, the Missionary Education Movement training school, where they spent ten days studying the whole program of mission study for the year, with the result that the foreign study was used for the six weeks' school and the home study in the woman's missionary society meetings and in the young people's organizations. Outstanding missionary speakers were brought in for the Wednesday evening meetings during the school of missions. Three hundred and forty-five were present the first night and the attendance for the entire period was around that number.

Physician to Her Highness

Recently Dr. Mary J. Longdon of Kulpahar, India, was called to attend Her Highness the Rani of Surila, a small state near Rath, in her first confinement. She is a niece of His Highness the Maharaji of Pana. It is the first time that this ancient family has had European attendance. His Highness wanted everything "like the best hospital." After a fine son was born, the Rajah repeatedly remarked that it was a "great triumph." Because of a slight abnormality, if left to untrained hands, the missionaries say that there would have been little hope for the son and grave danger for the mother.

A Logical Sequence

While January and February are mid-summer months and hence vacation time, there were sixteen baptisms in the Cramer Street Church. Of this number six were of the congregation here and ten from the

Woman's Missionary Society Program

"Speak—That They Go Forward"

JUNE

Whither Bound?

PRESIDENT PRESIDING:

Hymn—*Hail to the Brightness of Zion's Glad Morning*

Prayer

Business

Offering

PROGRAM IN CHARGE OF LEADER:

Devotions—*The Way, the Truth, the Life*

Hymn—*Speed Away*

Bible Lesson—John 14:6

Prayer

SPECIAL MUSIC

TALK—*Whither Bound?*

(Review article in WORLD CALL.)

TALK—*Speak—That They Go Forward*

HYMN

CIRCLE OF PRAYER

BENEDICTION

Circle Program

"He came not to be ministered unto but to minister and to give his life a ransom for many."

June: Installation of New Officers

UNOCCUPIED FIELDS

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn

Prayer

Business—(Fourth Quarterly Report)

Roll Call—Name an Unoccupied Field

DEVOTIONAL—*A God That Loves Us*

Hymn—*My Jesus, I Love Thee*

Bible Lesson and Comment—1 John 4:8-19; John 3:16

Prayer—*That Circle members may take seriously the challenge of Christian service, and that everyone shall give and pray unreservedly for all Christian work.*

Offering

TALK—*Areas to Which Christ Is Stranger*

DISCUSSION—*What Does Christ Have a Right to Expect of Me? Of the Circle?*

In Memoriam

Mrs. Elizabeth Hasty, February 6, 1927, Delta, Iowa. A faithful division leader. Age 79.

Mrs. Mary A. Garr, March 10, 1927, Lexington, Missouri. Last surviving charter member of the woman's missionary society organized in 1893. Age 82.

Mrs. Mary E. Hedges, November 24, 1926, Pattonsburg, Missouri. Member of church, missionary society and Sunday school. Age 50.

Mrs. Lydia A. Harris, February 18, 1927, Pattonsburg, Missouri. Faithful member of church. Age 83.

Miss Anne Clay, March 8, 1927, Somerset, Kentucky. President of missionary society.

Mrs. Joan McHatton Wash, March 5, 1927, Mt. Sterling, Illinois. Age 86.

Mrs. Mary Jameson, February 12, 1927, Fulton, Missouri. Faithful member of church for seventy-one years. Age 86.

Mrs. Elizabeth Taylor Hanson, February 4, 1927, Akron, Ohio. Faithful member East Market Street Church, Sunday school and missionary society. Age 68.

Miss Inda Belle Fisher, January 25, 1927, Covington, Kentucky. Devoted member Madison Avenue Church and missionary society and superintendent of junior department.

Mrs. Nettie Crook, January 15, 1927, Covington, Kentucky. Faithful member Madison Avenue Church and missionary society.

church at Colegiales. In the group were grandmothers, mothers, fathers, young men and young women, all above fifteen years of age. All had received instruction in Sunday schools or other services of the church over a period of months and perhaps years and will make substantial members in the churches. While our groups here are small they are earnest, conscientious folk and are trying to win others to the cause of Christ and to extend his kingdom in this great continent.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

Making Herself Useful at Once

That Mrs. Watts, who went to Africa last fall as the bride of David Watts, is fitting into the work is evidenced by the following from Dr. L. F. Jaggard: "Mrs. Watts' first chance to help in medicine came one night soon after her arrival, and she is great. A little boy had an arrow (the long, barbed kind) run through his chest and was brought to us. The arrow had gone through the liver, the outside skin of the large intestine and the lower

part of the lung cavity. We had to take out two ribs, and he is on the highway to recovery."

Evangelism To the Front

I said some time ago that I thought this ought to be a great year for evangelism and it is proving to be such already. With our "Each one win one" campaign the churches are taking on new life and there have been baptisms for the first time in three years in one church. T. Kawai who returned to Japan from America last year and is now located as pastor of our church at Fukushima, has visited all our churches in the interest of this special campaign and has inspired the people to new activities.

T. Hori, head of the Christian work for Japanese in Hawaii is in Japan now. He is holding meetings at Christian schools and in certain churches. At one school there were over 350 girls who confessed Christ and they formed an independent church with their own group, that is, financially independent. Then he had a great revival at the Doshisha University in Kyoto. One of our preachers reported at our preachers' meeting this month that he expected to baptize about seventeen in the near future. All of these things are most encouraging to us and we trust that we may have the prayers of everyone of you to strengthen us for our work here. I am having some interesting stereopticon meetings in our churches and in country villages this year.

IRA D. CREWDSON.

Osaka, Japan.

Union Schools Day Observed

Union Theological Seminary, Manila, Philippine Islands, celebrated Union Schools Day between semesters, all departments participating. Dean Maximo Kalaw, of the College of Liberal Arts, University of the Philippines, delivered the address and expressed himself as delighted with the splendid school spirit. In well prepared, compact one-minute speeches five students, representing as many departments, told what union schools mean to them. Picture taking, track events, volley ball, indoor baseball, added to the spirit of the day. An evening program of "stunts" drew more than 700 people who packed the auditorium and gallery of the new building, roared with laughter at the funeral of John Barleycorn, gazed in amazement at the athletic ability of Boy Scouts and Campfire Girls, and went home happy.

E. K. HIGDON.

Manila, Philippine Islands.

Fostering Closer Fellowship

Our Sunday school, at Japanese Christian Institute, Los Angeles, averages over 200 in attendance, is graded and using the best obtainable supplies. We have twenty-five teachers and are using every available bit of space, so cannot bring in very many new boys and girls at present. We found that the summer camp which I had with fourteen of the junior girls, added several

to the Sunday school, and the club work has also added several.

One of the things I have tried to do is to bring the Christian churches of Los Angeles and vicinity into closer touch with the institute. Partly because of my short stay in Japan, no doubt, I have been asked to speak in ten of the city churches, twice at Guest Day receptions, twice on Women's Missionary Day and recently at the state Circle Girls' Convention. We have also entertained several societies at the institute and I am trying to bring about a better understanding in this way. I have also helped Miss Polly Dye with the kindergarten mothers' club parties, and served tea to the mothers on clinic days.

HAZEL HARKER.

Getting Acquainted

My first impression of the French field is the outstanding personality of Evariste Hebert. One cannot tarry long among the French here in Southwest Louisiana, without realizing very keenly that a most splendid piece of work has been done by Mr. Hebert.

During these first months here in the French field, much of my time has been devoted to getting acquainted with the people, their customs, etc. I have done a great deal of calling upon sick members, and have tried to render any little service that I could in their illness. I have attended parents' and teachers' meetings at the schools, and have tried to keep in close contact with the school life of the children; I have assisted Mr. Hebert with the singing and praying at funerals; some of the young people have helped me in collecting old clothes and these have been distributed to the needy families, of which there are many; I have tried to establish a contact with the American Christian church here, by attending their services whenever possible and assisting in any way within my power.

ANNE ZIGLER.

Hidden Answers

1. Are young people "color-blind" today?
2. What work is Polly Dye doing in Los Angeles?
3. What must the western nations expect who have taught China the game of competition?
4. What missionary was killed in the looting of Nanking?
5. What kind of a shock did Mr. Lemmon receive?
6. How many young people's conferences held last year? How many enrolled?
7. What terms are inseparable in Africa?
8. What honor (?) came to Miss Alumbaugh?
9. What remedy for disease is used by natives in parts of India?

Where Results Cannot Be Tabulated

We have two women in the hospital who are to be baptized at Christmas, the direct result of our hospital service. To bring the love of Christ into two lives which are ready to acknowledge him as their Lord and Master is a great joy. And who knows how many more lives have been touched but are not quite ready yet to forsake all and follow him.

HOPE H. NICHOLSON.

Bilaspur, India.

"Brave Hearts" In Bolenge

I am having the crowning joy of this term's service in the organization of a young married people's Sunday school class, bearing the name of *Brav Soeurs* or "Brave Hearts." They have to be pretty brave to take the stand we ask of them; for the women to eat their meals at the table with their husbands instead of in their little kitchens out of a cooking pot with their fingers; to sit with their husbands at church instead of on the other side of the room with the older women who are ashamed to sit with their husbands; to walk on the path with their husbands instead of ten feet behind him. These are hard breaks from the old life of heathenism.

We have socials the last Saturday in every month and they sit at long tables, husband and wife, for refreshments. It is such a big step forward and the whole spirit of the class is inspirational to the nth degree. And to have the privilege of helping develop homes and seeing real love grow makes joy full. Now these Brave Hearts want to send their own teacher out into the far Ubangi district that we are just opening up. Four of our young couples have volunteered to go and those that remain will try to support at least a part of those who go. Going into that strange land where language, food and customs are all different is almost like going to a foreign country, and the church here is warmly taking up the task.

MYRTA ROSS.

Bolenge, Africa.

New Buildings On the way

Our Mr. Hedges is an excellent builder, and takes evident pleasure in doing this important work and relieving the doctor for medical work. He is now working on the third brick residence, although the one next to us, where Miss Martha Bateman awaits the coming of her sister to help make it a real home, is not yet finished. A heavy wind blew part of the roof off the brick kiln the other day, and parts of the thatch hung low enough to catch fire the next morning. I was preparing an early breakfast for a trader guest, but it was delayed while Dr. Jaggard was proving himself, in the eyes of the admiring natives, a brave and dauntless fire-fighter. They had never seen anyone climb up to put out fire in a thatch roof. They just let them burn. Fortu-

nately the sun shone by day and the moon by night until the bricks were burned, so we hope they will not be spoiled before they come out of the kiln. This management of brick burning takes a lot of Mr. Hedges time. He also keeps corps of sawyers, carpenters and thatch makers busy preparing materials.

The fourth unit of the large group of buildings which is to make up the hospital is so nearly finished that Dr. Jaggard is planning to put operative patients in next week. He has a two-room building full of patients now, and he is so eager to get his slate clean that he thought of sending some to live in the native huts of the village. He uses one unit for medicine and equipment storage, and an operating room. The other is used for dispensing by native assistants and for injections. He operates twice a week now, taking two or even three patients at a time, as the native assistants help even in the cutting and sewing. At other times he is largely occupied in sorting out from the long lines of people who want the injection of neosalvarsan for yaws, those who really need it. There always are some who need it, and we are glad they come, but we shall be glad when they will come as readily and submit gladly to needed treatment for such diseases as sleeping sickness, leprosy and tuberculosis. The latter is making alarming advances here. Unfortunately it cannot be cured by a single injection given after the patient has suffered for years, as in the case of yaws.

MRS. L. F. JAGGARD.

Monieka, Africa.

Interest of the People Growing

Several people have come to the bungalow and manifested a keen interest to know more about the Christian religion. This year there has been a good increase in the sales of literature; 1,389 tracts, 216 Gospels, 4 New Testaments and 3 Bibles, besides thousands of handbills and religious periodicals have been distributed free.

C. H. THOMSON.

Hatta, India.

Summer Conferences In Argentina

A recent interesting event was the young people's summer conference held at the new school property in Ramos Mejia. About twenty-five were enrolled and they were enthusiastic. Each morning was spent in class work and each afternoon in recreation and methods of conducting such in young people's organizations. The evening services were usually held about a fire in the open. At these meetings, which were quite informal, a number of the young people expressed quite freely their interest in Christian work. Some of the teachers were missionaries and others nationals, one of them Mr. Cardoso, a Bolivian, who teaches at Colegio Americano and is a most excellent leader.

Already plans are under way for another conference next summer. Everything went off so well this year that the

twenty-five present will create a good deal of propaganda for next year.

LORA GARRETT.

Buenos Aires, Argentina.

Much Can Still Be Done in Mexico

I visited a ranch near here recently and found about twenty families willing to listen to what we had to present. They have asked us to come again. At Puerto de Concepcion the pastor baptized ten persons the other day and three more are ready for baptism. The little room at Palmillas is now being completed and our Bible woman, Amada Jasso, is to go there to spend a week and instruct them more perfectly in the Way. Francisco Velazquez is now moving into the large field at Huanusco. This promises to be a step forward.

I have a number of young men who are coming for instruction in the Bible. They are new boys who have only recently become interested, and a number more can be reached as soon as we have time to push the matter. MOODY EDWARDS.

Aguascalientes, Mexico.

Coming Up To Be Taxed

This month will go down in the history of the city as witnessing the gathering of representatives of every tribe in several days' journey in each direction. Under the lead of the local Tibetan bishop here an attempt will be made to keep the country peaceful, cause robbery to cease and require all to pay taxes, so that the burden of taxation will not fall too heavily on the Batang people. Probably a third of the hundred who gathered here came to our home or the school. Some few were entertained with Victrola music while all were given gospel and religious tracts. Some came asking for the Scripture tracts. All outside Tibetans who come to the school are presented with tracts. In this way some of the reputed murderers of Dr. Shelton have been entertained in the home or in the school.

We have an enrollment in our school of 109, with twelve teachers. Most of the teachers do some studying, while three of them also teach members of the mission.

MARION H. DUNCAN.

Batang, West China.

Activities at Cramer Street Church

We have a nice lot of very interesting young folks at Cramer Street Church, most of whom are members. The summer session of the Bible Training School is now being conducted with six young women in the classes. Our two young women national workers who are graduates of this school have given excellent service during the past year in visiting homes, in children's and women's meetings and in kindergarten and vacation Bible school. A daily vacation Bible school was held in the church for three weeks this summer.

During the last twelve months there have been twenty-nine baptisms in our Buenos Aires Mission. ZONA SMITH.

Missionary Illustrations of Uniform Sunday School Lessons

Compiled by Mrs. Louise Kelly

May 1: Peter's Denial and Repentance

THE denial of Peter brings its own stinging accusation to every awakened conscience: "How often have I denied my Lord *unthinkingly!*"

Peter's repentance opens wide the door of hope to every contrite soul.

There is a tradition, that during Nero's persecution of the Christians, when they were set on fire to serve as torches in his gardens, and were put to brutal death in the amphitheater, Peter fled from Rome. A few miles from the city he had a vision of the Savior "*Domine, quo vadis?*"—Lord, whither goest thou? he cried. With a look that vividly recalled to Peter the look he had received from his Savior in the high priest's palace, Christ answered, "I go to Rome to be crucified the second time." It was enough. Peter turned back and boldly bore his witness for Christ until he was himself crucified head downward for the sake of his Lord and Savior.

May 8: Peter and the Risen Lord

The Risen Lord is still here

A regiment of British Tommies, fresh from the home country, was encamped just outside a town in India. Soon after its arrival, a Hindu Christian preacher went trotting by: a quaint little figure with a Bible under one arm and an umbrella under the other. Some Tommies hailed him with a question that sounded more irreverent than it really was: "Hello, Sammy. How's Jesus this morning?" The little fellow pulled up short and looked at them with his bright shining eyes. Then, holding up the Bible, he said, slowly, "Do you *sahibs* mean to say that you who sent us this holy book talk of the Lord Jesus like that? Do the people of your great country send the gospel to us poor heathen, and yet insult the Savior?" The men looked a bit uneasy at his words, but he went on: "I will however, answer your question, and answer it from the great Book. You say, 'How is Jesus this morning?' I reply from Hebrews 13:8-11, 'Jesus Christ, the same yesterday, today and forever.'" And making the men a polite little bow, he went his way. That evening two British soldiers went to Sammy's house to thank him for his plucky speech of the morning, which had led them to give their hearts to the Changeless One.—*From Christian Herald in S. S. Times.*

May 15—Peter at Pentecost

The Pentecostal Message Still a Winner

H. E. Clouse of Oklahoma, relates this instance in *Missions*:

"In a large camp of Indians a missionary was preaching on the Trial of Jesus. When the invitation was given, a tall, noble Indian came forward and extended

his hand and said, When the missionary said that about Jesus Christ, I said in my heart; 'If Jesus Christ could bear that insult for me, I would give him my heart and the rest of my life. I have come forward tonight to do that.'

"After he joined the church he never sat upon the seat but took his place alongside the rostrum. Just as soon as the people gathered he would begin to exhort them. One day he said, 'My hands are stained with the blood of my fellowmen. I never knew until I heard the gospel that there was any religion that could forgive sin like that, but I am a forgiven man.' That man walked straight from the time he stepped forward until God called him home to his reward."

May 22—Peter Heals the Lame Man A Successor of Peter

A young African was famous for his wonderful eyes. When the tribesmen went out to hunt, he was always taken with them. He could see traces of animals before anyone else, and knew where the elephants or lions had been, and which way they had gone. In war time he could perceive the smoke of an enemy's camp miles away. So he became chief of the tribe because of his marvelous sight.

The years passed. Then something terrible happened. The chief found that others could see things before he could, and then, at midday, everything was dark. He was blind. An ox-cart came creaking toward his village and the people ran out to see who was coming. But the chief remained in his hut. Word was brought to him that a healer had arrived. It was one of Christ's devoted servants. He was

seeking open doors, where he could preach, but he was also opening closed doors when possible. He examined the Chief's eyes, and after long and skillful treatment, at last he gave back that precious gift of sight. When the bandage was removed the African looked on the white face of Livingstone. But what else did he see? With his soul's eyes he saw the radiant face of Christ. The good news spread and the missionary preached the unsearchable riches of Christ both in word and deed.—*Tarbell.*

May 29—Peter Undaunted by Persecution

"Rejoicing in hope: patient in tribulation"

The Sadhu Singh has been speaking at great meetings in Assam, Bombay, and in Central and South India. The National Mission Congress in 1925 wanted to make him bishop of the new North India National Church, but he declined the honor, "I wish no high position; only to work as a humble servant of my Master." The Sadhu is suffering from a lung trouble, and from an eye malady which has threatened his sight, though now one eye at least is safe. Writing some months ago he said, "I shall not be heartbroken if sight goes, God has opened my spiritual eyes, the sight of which can never be darkened and I thank him for this gift." The Sadhu seems to think that his earthly journey is drawing to a close.—*S. S. Times.*

When Eliot, the Apostle to the Indians, was opposed by the Indians he said to them as he resolutely gazed at their threatening faces: "I am about the work of the great God, and my God is with me; so I fear neither you nor all the sachems in the country."—*Selected.*

Jesus Christ teaches that a man's attitude toward God and his kingdom is revealed by his attitude to the property committed to his trust.



Part of the fifty members of the Allendale, Illinois, Junior Church. They meet at the regular hour of worship, have their own deacons and partake of the communion with reverence. Last year this group supported a little girl in Bolenge, Africa, a service which they continue this year.

Training the Youth in Argentine

By J. D. MONTGOMERY



THE first Young People's Evangelical Institute to be held in Argentina, convened February 2-6. It was purposely not a large group but a successful beginning. About twenty-five registered for the full four days and others came during the day only, returning home at night. There were Sunday school superintendents and teachers, officers of young people's groups and pastors. The majority lived in Buenos Aires but some came from Montevideo and towns out in the republic.

The institute was held on the grounds recently purchased by the American College, the purchase of which made the institute possible.

Mr. and Mrs. S. P. Hauser of the Methodist Episcopal Church, who head up the Epworth League work of their church in

South America, deserve credit for the organization and success of the institute.

Each day began with a quiet hour of devotion. Then followed classes of Bible study, Sunday school work and organization, Christian Endeavor or Epworth League work, Junior Endeavor, song leading, value of objective lessons and vacation Bible school. One period was devoted to the discussion of some current theme. The afternoons were given to recreation, with a period for the study of programs and games for social meetings for the young people. The evenings were given to lectures and sermons.

It was a great joy to those in charge when on Sunday, the last day of the institute, several for the young people pledged themselves to a fuller surrender of their lives to Christ or to Christian

service, testifying that the institute had meant much in helping them to come to a fuller decision in this matter.

Officers were elected for another institute next year, with the general feeling that a much larger group would be present. In such groups one can see some of the progress which has been made by the evangelical churches in the Argentine Republic, and feels hopeful for the future in this great continent of South America.

Where America Has Proved a Friend

By George Singh

Who came from India and enrolled in the College of Missions this year

AMERICA has meant a great deal to me. I do not hesitate to acknowledge my debt to her and to the people of this country. They have been very kind to me and my stay here has been a joy. The inspiration which has come to me, the vision of service which has been brought home to me, the faith in men which has been greatly developed in me, are a few of the many things which Americans have contributed to the building up of my character.

The student life of this country is of the best. The institutions, especially the church schools, are a great asset to the young people of the world. It is only when foreigners study in colleges of this kind that they find themselves among the things which are best in this country. At least that has been my experience. I had the same feeling when I was in Hiram College.

I have practically finished all of my requirements for the Master's degree which I hope to have conferred upon me in June. I am carrying some work in Butler in order to meet all requirements and my thesis has been submitted to the committee of the college.

With the Kindergartners

I AM kept busy with two kindergartens and their attendant mothers' meetings, with calling in the homes, and now a cooking class, with meetings for other women in other parts of the city, besides teaching two hours a week in Christy Institute.

Our big kindergarten is flourishing. Already over eighty application blanks have been sent in and we can take in but thirty new children! This kindergarten receives no money from the mission except for some of the necessary repairs on the old building. How I wish we had a properly equipped building capable of accommodating a hundred children and five teachers, then we could serve the community as we ought. The mothers are so interested and willing to help.

The kindergarten in the factory district has dwindled down to but twenty-two children, the city having opened a well equipped kindergarten in the district with a very low tuition fee, less than half what we charge.

ROSE T. ARMBRUSTER.

Osaka, Japan.

A Golden Wedding

MARCH WORLD CALL carried pictures of Mr. and Mrs. J. C. Ogden of Batang, West China. Back of a sacrificial life is usually found Christian parents. The celebration of their fiftieth wedding anniversary gives us occasion for presenting pictures of Mr. and Mrs. A. F. Ogden of Nicholas County, Kentucky, father and mother of our representative on the Tibetan border. Of a family of ten children, nine are living today, eight serving their Master in some way in the homeland, while J. C. serves on the Roof of the World with Mrs. Ogden, Ruth and Harold.

" 'Twas yesterday—and wedding bells were singing,

Songs of love and peace sublime;
Today—and golden bells are bringing
Love that fifty years entwine.
Tomorrow—heavenly chimes are ringing

Tunes of love and welcome home,
Souls of faith and love and service
To be happy round the throne."



Father and Mother Ogden with thoughts of far Tibet

What Happened in Ontario

THE general election in Ontario which sustained a government pledged to institute government sale of liquor needs some interpretation. The following account has been secured from an exceptionally well informed source. The Ontario Temperance Act was first passed in 1916, forbidding the retail sale of liquor and has since been reinforced by federal laws forbidding importation. But the manufacture was not subject to provincial law, and the federal power facilitated increased manufacture by sanctioning new breweries. Under this divided authority enforcement broke down to some extent. Distillers could not release liquor without paying heavy excise duties amounting to perhaps nine dollars a gallon; though if the liquor were for export, this was remitted. The bootlegger had only to pretend that the liquor he desired was for export and then, having shipped it from some port to another point five miles along the coast, fling it back into the country for sale at a price nine dollars less per gallon than that charged at legitimate sources of supply.

Skilfully enough, public attention was for some years concentrated on the bootlegger while nothing was said of his employer—the distiller. Then in 1924, a referendum was held, and to the amazement of many people the act was upheld though

by a much smaller vote than in 1918. But a premier whose sympathies and speeches have been uniformly encouraging to the wets suddenly dissolved the legislature, and asked for a vote authorizing him to introduce government liquor stores. He had 77 seats out of 112 in the old House and his administration had been on the whole efficient and sound. The liberal opposition had a leader who commanded no large body of influential support, while the farmer party was utterly discredited by the scandals which had followed their fall from power three years ago.

The legislature may be dissolved and an election ordered at any time that the government of the day deems expedient. Unlike the American usage, the first thing to be decided in a Canadian election of a legislature is the choice of the government (the administration, we would say)—and no sensible person would claim that the opposition as arrayed against Premier Ferguson's government offered reasonable prospect of providing an efficient government. What were electors to do? If they wished to retain the dry law, they must vote out a capable government, with no alternative in sight. Seventeen constituencies solidly conservative actually did so and converted large conservative majorities into liberal or farmer majorities—this being admittedly due to determination to retain the dry law.

But the government had, before the election, passed a redistribution act, wiping out nine dry seats and creating eleven new wet seats besides otherwise affecting the prospects. No dry leader expected to win a majority under the circumstances. Yet on the eve of voting, conservative wet papers conceded a bare majority to the dries. In the areas which retain the older type of Ontario population this proved on the whole to be true. But vast changes have recently taken place owing to industrial developments, and in ten areas thus affected the result was decisive the other way. It should be pointed out, too, that the government was most positive in declaring that they sought a system which in fact would lessen the evils now existent. No one claimed there would be less drinking and the tremendous advance in price of distillery shares on the day after election justifies their reserve. But thousands of people did believe the promise of improved conditions and the type of candidate frequently selected by the conservatives promoted such an expectation. The scornful wets were kept in the background, while pious conservatives of the overprivileged class were paraded as supporting the new scheme.

The government is sustained with a slightly decreased majority. Their leading editorials indicate a grave sense of responsibility and a desire to prevent a really wet regime.

"Follow-up" Work Among Graduates

By BERTHA CLAWSON

IT seems good to be back at the Margaret K. Long Girls' School in Tokyo. My especial work with the graduates is opening up nicely. I am calling in the homes and everywhere I have gone I have been received most graciously. The graduates are coming to my home singly and by classes, so I keep open house most of the time. I also teach a few hours each week in the school to keep in touch with the present students. President Hirai has taken hold of the work very nicely and the school has outgrown its quarters. The rooms we formerly occupied in the school are now used for the school library.

At present we have 310 girls. We are planning to have two sections for each of the five classes in high school.

We must have at once 2500 yen to provide classrooms and this we know the United Christian Missionary Society cannot provide. But we have in the school a Parent-Teachers Association which is a wide-awake organization. It has done much for the school. The head of the association is Dr. Komine, head of the Hospital for the Insane, and a noted nerve specialist. He has a daughter in the junior class. While he is not a Christian and not interested in Christian work, he loves our

school. This association proposes to raise the 2500 yen. Our school is located in a section where live many famous artists

and among our girls and graduates there are over twenty artist fathers or brothers. These have agreed to donate a hundred of their best pictures to the school and these will be placed on exhibition and sold for the benefit of the school, with the hope that the 2500 yen may be realized.



One of the alumnae meetings, with President Hirai and Miss Clawson in the rear at the right

Wanderland-Wonderland

The RETURN of the SCOUTS
by Lucy King De Moss



THREE little brown-skinned boys watched down the sunny street, out to where the street turned into a road that led away and away to the hills. Every once in awhile one of them ran out to a little raised place in the street, kicking the dust with his busy toes and trying to see through it around the turn of the road.

"Are they coming?" the others would shout.

"No-o," he would say, and then finally,

"I thought I heard them, but it is the teacher-sahibi's tonga."

"Oh," said very small Benji, "two days ago teacher-sahibi rode away to the Village-where-no-Christian-has-ever-been. She had the pictures with her and the school lantern."

By this time the tonga was close enough for the boys to see who was in it.

"Teacher is very tired," said the largest boy, quietly. "See how she leans against the side of the cart."

Then all three little boys ran through the dusty road to greet their dear friend the Teacher, who waved her hand at them cheerily and twinkled a smile from her tired eyes.

While they stood looking after the cart with its slow-moving oxen, a dog began to bark far down the road. Quickly the boys turned:

"I see Amir Khan!"

"I see Hira Lal!"

"I see Isa Das!"

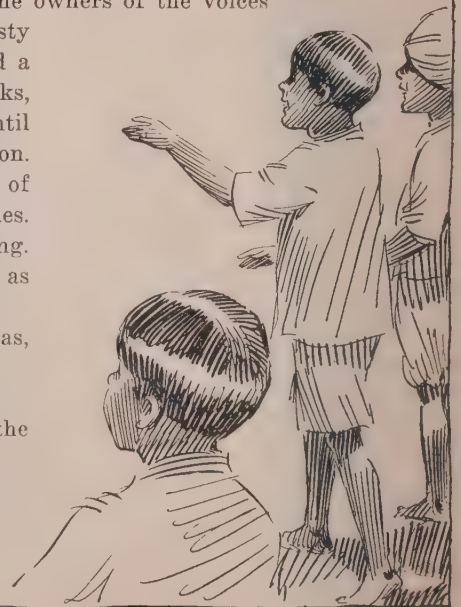
said three voices at exactly the same time, and then the owners of the voices fairly flew down the street. Three or four very dusty bicycles, a chugging motorcycle, a loaded ox-cart, and a little procession of boys with knapsacks on their backs, marching two by two. The little boys did not stop until they had reached three big boys who led the procession. And you may as well be told now as any time that two of those big boys were brothers to two of the little ones. That, of course, was the reason for the eager watching.

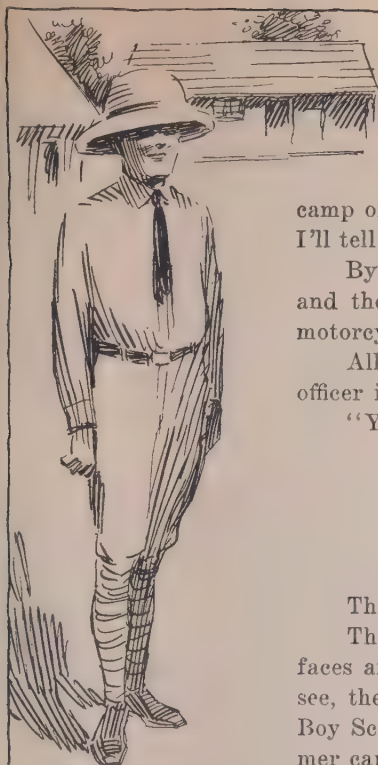
"Was it a good camp?" gasped the little boys as soon as they had halfway got their breath.

"A very good camp, little brothers," said Isa Das, the tallest of the big boys.

"And did you really see the Governor?"

"Of course," said Amir Khan. "He inspected the





camp on two different days. Everything had to be shipshape then, I'll tell you."

By this time the procession had reached the mission compound and the tall white-faced Scout Master, who had been riding the motorcycle, gave a word of command: "Attention!"

All the boys stood very straight and looked their commanding officer in the eye.

"You were good scouts in camp," he said to them—

"Trusty, loyal, and helpful,
Brotherly, courteous, kind;
Obedient, smiling, thrifty,
Clean as the rustling wind."

Then he gave them a broad smile and said, "Break ranks!"

The boys, after their salaams, rushed away to wash their dusty faces and get ready to tell of their wonderful camping trip. You see, the Governor of Central Provinces, India, had invited all the Boy Scouts of the provinces to be his guests at Pachmari, the summer capital. Think of it—guests of the Governor! Now Pachmari is on top of a mountain, five thousand feet above sea level, where a cool breeze may always be found and lovely big trees spread their friendly branches to make shade for everybody. Down in the valley it was hot and dry.

After supper of curry and rice, all the boys who didn't go crowded around the campers, who were quite willing to talk.

"The first night," said Amir Khan, "we were so tired and sleepy we could do nothing but roll up in our blankets and sleep."

"But in the morning," Hira Lal took up the story, "at the first call we were up for 'chota-hazri' (breakfast) and then the flag was raised and we saluted it."

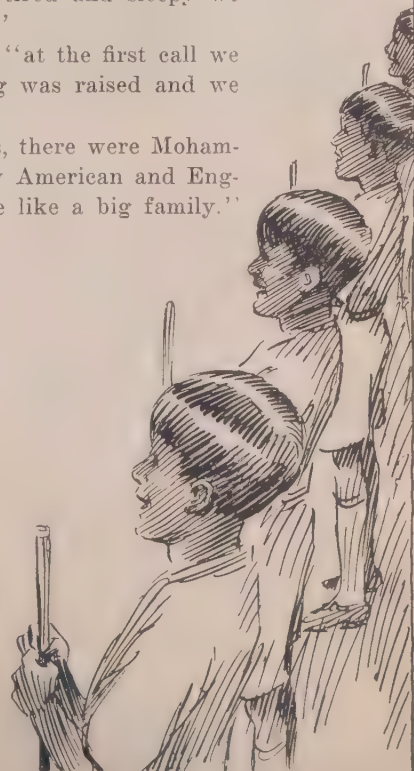
"And then," said Isa Das, "came prayers. Fellows, there were Moham-medans, Hindus, and Christians there, and a good many American and English people, but everyone said prayers at the same time like a big family."

"Well," said Hira Lal, "up on top that mountain, looking far off into the blue of the sky and away to crystal lakes and green forests, the thing everyone thought about was the goodness of God and the fun of having friends and being friends."

Nobody said anything for a moment.

Then Isa Das said, "But down here in the valley, even with the heat waves burning, burning, and blinding the eyes, there is the same kind of friendliness. I guess it doesn't make much difference where one is."

"No," said a boy, "the difference is in knowing and loving God."





Station UCMS Broadcasting

WE regret to announce the resignation of C. W. Flewelling as field representative. Mr. Flewelling has accepted the pastorate at the Central Church, Decatur, Illinois. As

a field representative he has rendered loyal and effective service, and his going will be a distinct loss. He succeeds Mr. John R. Golden at Decatur, who has come to the United Society as secretary in the foreign department.

As a token of the esteem with which he is held by his church in Paris, Texas, J. Leslie Finnell, the new associate secretary in the department of church erection, was presented with a new Buick sedan and a white gold watch and chain at the conclusion of the morning service on March 27, his last day with the congregation. The church bulletin for the day was dedicated to him, also.

Death again has entered our missionary homes and claimed two of our junior missionaries. Richard, the two-year-old son of Mr. and Mrs. Harry C. Schaefer of India, passed away February 28 of diphtheria. Little John Hedges, the youngest child of Mr. and Mrs. Charles Hedges of Africa, died February 4 after twenty days of illness. He would have been one year old on February 24. The hearts of all those in the homeland go out to the sorrowing ones.

Four new manuals for missionary education have been produced during the past year and there are now in preparation two additional manuals on "The Church Missionary Committee" and "Teaching Missions in the Sunday School." A new manual has been completed by Miss Nora Darnall on "Methods for Junior Work" featuring the plans and policies of our own board. A manual on missionary education through circles and triangles is being prepared by Miss Anna M. Clarke. Many requests for such a manual have been received.

The Community Fund of Denver, Colorado, in appreciation of the work that has been done by the Colorado Christian Home in Denver, has increased its appropriation to that home by \$1,450, making a total annual appropriation of \$5,500.

F. E. Smith has been elected a fraternal delegate to the Convention of British Churches which meets at Glasgow the first of August. It is hoped to gain the co-

operation of the churches and ministers in the proposed ministerial pension plan, enabling them to have the service to be afforded and at the same time bring the two groups into closer fellowship. J. W. Black of Leicester has been appointed a member of the Commission on the Ministry. Mr. Smith was also elected one of the six principals to attend the World Conference on Faith and Order at Lausanne in August.

To date, eighty-seven laymen's banquets and mass meetings have been held with 8,998 men present. Sixty-two meetings are yet to be held so that we shall probably reach close to 15,000 laymen in this series. The men continue to show great appreciation for these conferences, and express a deep and vital interest in the missionary and benevolent program of our brotherhood.

The Richard Kysar Memorial Hall, housing a boys' dormitory, gymnasium and apartment for the superintendent, was completed and dedicated on March 20, at the Yakima Indian Christian Mission. About 500 people attended the dedication, one-half of whom were Indians. This building was erected at a cost of \$15,000, the money being provided by the American Christian Missionary Society, from the Kysar estate.

Jesse M. Bader's trip to Australia has been financed by an unnamed "friend of the evangelistic work" and he is planning to sail from San Francisco about June 29.

I. E. Adams, one of our evangelists, has been sent to Borger, Texas, one of the richest oil fields in the Panhandle, to organize a new church following a careful study of the field. The church was organized on March 27 with 120 members and 12 officers were elected on the board. A Sunday school has been organized with

an attendance of over 100, and a Christian Endeavor Society, with thirty-six members. Two young men have volunteered for the ministry. The church is planning to build very soon. A pastor will be located on the field, if possible before Mr. Adams leaves.

Word has come of the death of Donald C. McCallum, formerly missionary to the Philippine Islands, which occurred on March 5. Mr. McCallum is a native Australian and at the time of his death was ministering to the church at New Philadelphia, Ohio.

Frank E. Harnar of India, whose wife died December 20 last in Calcutta, India, an account of which appeared in February WORLD CALL, writes that Mrs. Harnar's remains were placed in the vault-like grave of G. L. Wharton, pioneer missionary to India, who had also died in Calcutta following a similar operation to that which Mrs. Harnar underwent. It was thought by friends here that Mrs. Harnar was buried in Bilaspur.

Last year in the United States and Canada approximately 7,000 vacation church schools were held.

It is estimated that at least 100,000 teachers will be needed this coming summer to man the vacation church schools that will be held throughout the country among evangelical religious bodies. The department of religious education of the United Christian Missionary Society is glad to render all possible service to churches seeking to conduct vacation church schools.

A county secretary writes: "Our people are reading *Unification*, by President Burnham, especially the officers of the woman's missionary society who bought copies to read and loan. We gave our minister a copy and he made a fine talk about it one Sunday morning."



Borger, Hutchinson County, Texas Panhandle

Growing Indianapolis

AT AN all-city banquet of the Christian churches of Indianapolis Gerald L. K. Smith, pastor of University Place Church, gave the principal address. In his address he recited some facts regarding the importance and the work of the Christian churches in Indianapolis, which were not only interesting but illuminating. Among other things he said:

"Indianapolis is the headquarters of the Commission on the Ministry, Church Life Foundation, Christian Unity Association, Board of Education, Board of Temperance and Social Welfare, College of Missions, Indiana Christian Missionary Society, Butler University and Indiana Chris-

tian Hospital. There are 30 Christian churches in Indianapolis with 17,500 members. Sunday school attendance averages 16,000—doubled in ten years. There is a church within walking distance of every home.

"According to the Baptist survey, the Disciples have gained as rapidly as Baptists, Methodists and Presbyterians combined in the last five years. According to weekly records being made by the Church Federation of Indianapolis, one out of every three people who attend some Sunday school in the city attend one of the Sunday schools of the Christian church. The Disciples have seventeen per cent of

the Protestant membership of the city and yet they secured forty-one per cent of the new members that were added to the Protestant churches of the city last year."

Mr. Smith spoke of the new undertakings now on hand, which are: The erection of the new Butler University on a new campus. The erection of a fourteen-story hospital. The reorganization of city and state cooperative programs. Greater emphasis on religious education in the churches. Emphasis on a great church building era. A great nation-wide movement for the pensioning of our ministers.

The splendid progress and prospects of the work in Indianapolis reflect great credit on Virgil P. Brock, the city and county evangelist, and Mrs. Brock, his indefatigable comrade in the work.



All-City Banquet Christian Churches of Indianapolis

The Pension Conferences in Texas

By F. E. SMITH

TEXAS is a good place to go to start something. Ministerial Relief started there. The Men and Millions Movement also had its first meetings in that empire of good will.

Thomas C. Howe and Monell Sayre were on the program of the National Education Association at Dallas. We felt it a good time to plan a series of conferences on the proposed pension plan.

The members of the Commission on the Ministry, the ministers and business men, all gave the very best help in preparation for this pioneer work. Such places as Dallas, Ft. Worth, McKinney, Austin, Houston, San Antonio, Wichita Falls and Abilene were visited. In all ten conferences were held touching 1250 people.

We were much disappointed when Mr. Sayre was called to Washington for further counsel on the Federal Reserve

Bank Pension Act which was before Congress. He has been adviser to this sweeping piece of legislation from the beginning. This important work of Mr. Sayre's and his willingness to give of his time for the conferences, served to give added dignity and worth to our visits.

We found everywhere a ready interest. It is nothing less than remarkable how the facts and plans of the proposed pension provision grip people. It has the attraction of being completely new. It has to do vitally with the life of the minister and the success of the church. It has the elements of sound business procedure with adequate provisions for minister and family, and has about it the air of big, compelling things. It is a match for the best of our ideals and effort.

The liveliest part of the program was the discussion period at the close. Ques-

tions of every kind and variety were offered, all the way from the most practical to the entirely hypothetical, but all had a bearing on the matter in hand. Some became so interested that they wanted to start right then.

We frankly said we were out for education so that there might be general acquaintance with the plans as they are being developed and also to use every group as a laboratory to see what effect the presentation would have, and to find any real weakness not yet discovered in the plans. All the counsel possible is sought before the plan is put into final form.

The response was sympathetic, enthusiastic, with a very encouraging unanimity of mind as to the value and necessity of the effort proposed. Many of the best business men gave careful consideration and went away saying, "This thing must be done." Some asked, "Why have we not done this before this time?" A sound, adequate pension provision for the ministry, missionaries and college teachers

seems self-evident. It remains for us to find out what ought to be done in preparation for the largest effort we have ever undertaken.

Careful and patient preparation in education, organization and the furtherance of good will, will have to be done. A benefit so timely and monumental cannot be brought about without the compensating prayer, thought and effort.

We found two illustrations in one conference of how the church pays for a modern pension plan whether it has it or not. This time the pay is in other values than money. They were both widows, each had lost her minister husband at the

meridian of usefulness to the church. One said, "Oh, if such a plan could only have been in effect while my husband lived, what a load of anxiety it would have lifted off his heart for us who are now left." Good man as he was his ministry had to pay a toll for this anxiety.

The other one was different. There was a long story of hardship and sacrifice for the home of the minister. There were two bright, winsome lads. The mother, and now widow for some years, overheard them discussing the ministry. The older had come back from his college vacation and said to the younger, of whom it was evident that by nature and endowment he

was headed for the ministry, "One of us should be a minister and follow the footsteps of father." The younger said, "All right you be the preacher, then." "No," the other replied, "I do not feel so inclined, nor am I so endowed, but you are." It later developed, however, that notwithstanding the mother's and brother's wish, and his natural endowment, the younger became a lawyer.

Texas brought us many lessons, chief among them, that folk are ready to be interested in a modern and adequate pension provision for the ministry and the sound business basis appeals to the business men.

The Good that Men Do

Bread on the Waters

A BOY was toiling uphill with a heavy basket on a sultry August day. When he was about halfway up a man overtook him, noted how he struggled with his load, and said, "Let me help you." He took the basket and carried it to the top of the hill. "Thank

you, I can carry it now very well," said the boy. Twenty years passed, and an old man sat in his armchair, looking anxiously into the open fire. The doorbell rang and a visitor entered and said, "I learned to-night that you are financially embarrassed. Tell me frankly. If it is so, I want to help you." "It is so," said the old man sadly. "How much will save you? Will \$20,000?" The astonished, speechless old man could only nod assent. "Then put away your anxiety. You shall have it tomorrow. And now you wish to know why I, a comparative stranger, have made this offer. It is because twenty years ago, when I was a poor boy, struggling uphill with a load beyond my strength, you kindly gave me a lift. You do not know how that kind deed sank like a living seed in my heart. Often afterwards, as I met you in the street, though you had forgotten me, and perhaps the deed, I longed to do something in return. And now I rejoice in the opportunity."—*Selected.*

A Little Courtesy

THE system of acknowledging telephone numbers with "Thank you" by the operator instead of repeating the number is being extended and, according to Howard W. Casler of the New York Telephone Company, "is going very nicely."

"It hasn't been in operation long enough to speed up the service," said Mr. Casler, "but from results the 'Thank you' system has got elsewhere it is apparent that it won't be long before increased speed will be general.

"If the operator has any doubt as to the number given her by the subscriber, she will ask for its repetition so that 'Thank you' will not affect the accuracy of the service."

Encouragement

RECENTLY a pastor told his congregation that there was one man of the church who never failed to give him encouragement, either by word or a knowing look of approval, after a Sunday morning sermon. Such small acts of kindness help a minister to develop his strongest sermons.

There is also in the same church, a woman whose health prevents her from doing the things that she once joyfully did in "kingdom service"; but this one thing she does not neglect, and one feels that it comes from a heart that rings true: she is observing and commends the work done by others in a most beautiful way.

A church with these two personalities will never fail.

MRS. A. T. VAN WINKLE.
Logansport, Indiana.

Remembering the Needy

HERE is one clipped from the Logansport *Pharos-Tribune*, a daily newspaper:

"The William Perry Crockett benefit fund, being raised at Indianapolis, has reached \$4,505, it is announced by sponsors of the drive. Crockett, a former Lo-

gansport man, and teacher in Shortridge High School, met death several weeks ago when a ten-foot trench which he was digging at his home caved in. Civic organizations of Indianapolis, are attempting to raise a fund sufficient to clear the \$7,000 mortgage on the Crockett home. The former local man is survived by a widow and eight children."

A Thought of Mother

MY DAUGHTER gave me a surprise party the other night. I had been shopping all the afternoon and was pretty well fagged. I dreaded the thought of keeping on my feet to get supper. The meal would be late, anyway, and I knew that the children would be irritable with hunger. Imagine how I felt when I stepped into the house and found supper all ready! I did not think Jean could get such a good meal. The supper was not only a pleasant surprise, but it was good to know how well Jean could manage.—Mrs. M. I.

Sectarian Shackles

(Continued from page 27.)

only as they followed the observance of the preliminaries as I believed in them.

With a quickened love of reading and a wider familiarity with literature and history, came more discriminating mentality, changed viewpoint, wider vision, readjustment of emphasis—oh! everything that differentiates looking upon life through a slot from feeling one's self a part of the great busy pulsating stream of humanity.

More varied social relations, intimate companionship with people of all shades of religious and non-religious propensities, marriage, fraternities, clubs and the multiple activities of modern life—all these conspired to teach me that truth is as wide as the universe and that no man nor set of men ever could or should drive down a peg and say that all ages, tribes and tongues must come to it. I even came to doubt whether God himself ever purposed to do such a thing, because to do so would be out of keeping with the universal law that man grows and develops by striving for ever higher and wider knowledge and vision in every realm of nature.

Moreover, I began to find in the Bible itself social ideals, spiritual values, personal obligations, world calls, that relegate to the rank of symbols, memorials, forms, ceremonies, many of the teachings that once seemed to me essentials of the *Christian system*.

I found, too, in believers of almost every creed, great souls that put to shame my own littleness and unworthiness, and I began to say, "Who am I, that I should sit in judgment on such as these?"

While I was in this halting, uncertain state, not willing to be disloyal to my early teaching and yet unable to shut my eyes to the clearer understanding that was dawning in my mind, the protracted illness and death of my father called me home for several months.

My Uncle Billy came to my father's funeral and I saw him for the first time in years. One evening before he went away we were sitting alone together on the front porch when he suddenly asked me if I was as strong a "Campbellite" as my mother. It was the first time during his visit that I had heard him mention religion.

"No, I think not, Uncle Billy," I replied, "nor, I'm afraid, as good a Christian."

"I didn't expect you to be that. Few people are as good Christians as Anne is. I don't think she ever willfully wronged a human being in her life. But we must all admit she has been a great stickler for The Truth."

"Well, Uncle Billy, when I read the Bible, the things we have always believed look just as plain to me as they ever did," I attempted to explain, "especially in Acts of Apostles, which is the Gibraltar of our faith. But I can't make them work in real life. I'm rather on the fence

Vacation Church School Manuals



Carefully written—perfectly adapted—fully standardized—tested in actual use—approved by best authorities.

The writer of each course is an experienced teacher of pupils for whom the course is written.

Boys and girls rather than textbook matter, are the center of these programs.

Daily programs are concisely set forth.

The average worker with reasonable training can use these courses with success.

A constructive program for three years is provided for four groups, ages 5-6, 7-8, 9-11, and 12-14.

There is a manual for each group, each year.

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There is no greater opportunity throughout the whole year for the missionary education of children than that offered through the Vacation Church School. It excels that of the Church School of Missions.

Christian Board of Publication

Beaumont & Pine Streets - - - St. Louis, Missouri

and I don't know which side to get down on."

"That's just the trouble. Your cut-and-dried systems won't work. I don't object to your religion, daughter (he always said 'daughter' in talking to his nieces); I like to see you stand by it. I've always said I'd give the world for faith like Anne's, but I haven't got it and I can't pretend I have. I believe in some kind of a God or controller of things. 'Tain't sense not to, but I don't know much about him. I don't object to your Christ. If more of the people who talk so loud about him would quit talking and go to living like him the world would be better off. And I don't object to a large part of your Bible. Most of it's good and sensible enough, at least some of it is; but when a fellow's asked to swallow it bait, hook and line, it's too much. I don't believe a lot of it because it's not common sense. Besides, no one takes it all. Where's the church would dare nowadays to ask its members to pool their possessions, keeping nothing for themselves? Yet it says they did that, just as plain as it tells about the breakin' of bread. And all that nonsense about everlastin' punishment and hell and the fire that's never quenched, where there'll be weepin' and wailin' and gnashin' of teeth. It's all bosh and you don't hear much of it any more—saints be praised.

I've not heard a preacher flaunt the devil before an audience in years. I s'pose he's goin' out of date. Even the Methodists, whose specialty he used to be, shy from him now."

A silence fell between us for a few minutes for I, partly thinking, and partly hoping he would continue, made no reply. It was the first time I had ever seen so clearly into my uncle's inmost thoughts.

Presently, with a wide flourish of his hand toward the heavens, he did continue: "See the stars out there, daughter? If there's a God at all, he directs the courses of them all. It's the biggest thing we know for him to do. It's a job for omnipotence. D'you imagine he's tryin' to make us think that whether you've been put down under the water and raised up again, or had a little of it sprinkled in your face, has anything to do with the eternal destiny of an immortal soul? Bah! It's stuff and nonsense!"

After another brief pause he added with a sort of tenderness in his voice:

"No, sweet, don't think Uncle Billy would want to discourage you about your religion. Stick to it, but keep your head and exercise common sense about it. If you do, maybe you'll be able to pull across even a tough old customer like me some day. I'm a Democrat and didn't have much use for Abe Lincoln until after he

(Continued on page 62.)



Egypt, Temple of Isis Philae

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Enjoy 110 days of glorious adventure visit 22 ports in 14 countries—for about what it costs you to live at home. The fare includes meals and first cabin accommodations on a palatial President Liner.

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 Dime Bank Building - - - Detroit
 1519 Railroad Ave. So. - - - Seattle, Wash.
 Robert Dollar Bldg. - - - San Francisco, Calif.

Board of Education and Work of Our Colleges

(Continued from page 43.)

Pressing forward the building program for Hiram College with all reasonable expedition, the building committee of the board of trustees of the college have approved the erection of a modern gymnasium according to the plans submitted by Architect Junior Everhard (Hiram '13). This, together with the new science hall, will afford for the coming summer the most extensive building program the college has ever had under way at one time. To this the village is adding its share of improvement in the paving of Wakefield Road and North Hill within the corporation limits.

The *Advance*, the official student publication of Hiram College, was one of the eleven Ohio college and university publications to be awarded a certificate of merit in the 1926-27 contests of the National College Press Congress. Awards were based on opportunity, considering size of school, location, etc. In the entire country 270 awards were given.

Many Drake students are pastors and circuit riders on Sunday. Describe a circle with Drake University as a center and a radius of ten miles: within this area of more than 50,000 square miles, visualize in addition to Des Moines some thirty towns ranging in population from 100 minus to 3,000 plus. In each town is a Christian church. Membership runs from 50 to 300. In each church each week is heard the voice of a Drake student as pastor.

Opening a virgin field in dramatic art, the Drake University drama department sent invitations to every high school in the state for the first Iowa State High School Theater Tournament, held the week of April 25 to 30. Only twenty high school groups were allowed to enter the contest. Competition was in one-act productions, either complete one-act plays or a single act from a longer play, according to the information sent out by the director of the drama department.

What the California Christian College Is Doing in the Department of Religious Education

In the department of religion the California Christian College students are helped to secure more knowledge and deeper appreciation of the Bible and other kindred subjects. In the department of religious education the student is shown how to pass this knowledge and this appreciation over into the lives of other people—particularly of children and young people.

In addition to the regular students the last few years several hundred adults have enrolled in the regular course or in the extension course, not with the intention of specializing in religious education as a life work, but merely for the purpose of increasing their efficiency as workers in the church school. Some of them are very busy professional people, among

whom are several ministers, practicing physicians, grade and high school teachers and instructors from other colleges and universities.

Dr. Ambrose W. Teel, an eye, ear, throat and nose specialist was enrolled in the religious education department, giving up two days a week to the study. Dr. Teel has been practicing for thirty-two years, and has built up a large following, and along with his own practice he is president of the staff in a large Los Angeles hospital.

Three returned missionaries are among the new students who have entered the halls of California Christian College this semester. Miss Mary Fuller from Mexico, Miss Jessie Asbury from Japan and Willard Learned from Africa, are taking work that they may be even more useful in their work in the future.

The Camden Point unit of alumni and former students has this year initiated a movement to build up a loan fund. The young woman that receives help from the Camden Point unit is required to sign a note promising to pay back the money received within three years. If the money is paid back within one year after the student leaves Missouri Christian College no interest is charged. After one year and until paid, the amount due bears six per cent interest.

Ground-Breaking at Eureka College for Magdalene Hall

With 150 college girls drawing the plow, and George Gunzenhauser and his daughter, Elizabeth, guiding it, the ground-breaking ceremony for Magdalene Hall, the new girls' dormitory at Eureka College, was impressively carried out Tuesday, March 15. The hall is to be dedicated to the memory of Miss Magdalene Gunzenhauser, who died while a freshman in Eureka.

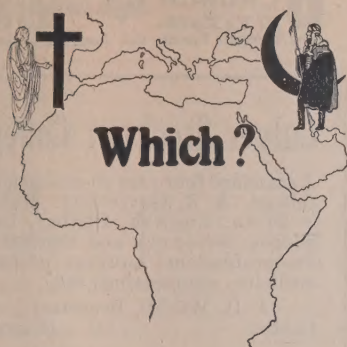
The entire student body of the college as well as many guests gathered on Lida's Wood campus to witness the service. A prayer by Fred W. Helfer, the Eureka pastor, followed by an explanatory statement of the general campus plan by President Wilson brought to everyone realization of the importance of the occasion. Professor E. E. Higdon, head of the department of religious education, gave the address of the morning.

Miss Elizabeth Mayes, roommate of Miss Magdalene during her short stay at Eureka, made a short talk on behalf of the girls of the college. Following Miss Mayes' talk the official ground-breaking took place.

Magdalene Hall is to be a beautiful three-story brick building containing all the very latest improvements. It will house forty girls. It is expected that it will be ready for use next September. This hall is the first unit of a series of five dormitories to be built in the future.

John Thomas Vance

John Thomas Vance, of Lexington, Kentucky, for forty-two years connected with Transylvania campus, died suddenly



GET READY—

Children's Day, June 5

*Special program, "IN MOSLEM LANDS", and coin pockets
free upon request*

Answer in Prayer, Program and Offerings

UNITED CHRISTIAN MISSIONARY SOCIETY
425 DeBaliviere Ave., St. Louis, Mo.

Friday night, March 4. Mr. Vance had just taken his son, who was returning to Washington, D. C., to the railroad station and was walking across the Hamilton College campus toward his home when he was stricken. For some time he had been suffering from diabetes and he was known to have heart trouble, which was thought to be the cause of his death.

Mr. Vance was born in Lee County, Texas, June 21, 1857. He came to Kentucky University as a student and spent nearly four years there. He then took a business course in Poughkeepsie, New York. At the completion of this course he returned to Texas to enter the general merchandise business. On December 16, 1877, Mr. Vance joined the Christian Church at Taylor, Texas. The following year he was married to Miss Emma C. Gibney of Lexington, Kentucky. Mr. Vance conducted a hardware business in Lexington for sixteen years. In 1884 he was elected treasurer for the College of the Bible; and in 1893 he was made a curator and member of the executive committee. He was elected treasurer of Kentucky University—now Transylvania—in June, 1901. Since 1903 he has been business agent for Hamilton College. Mr. Vance leaves a widow, two sons and two daughters.

A Visit to "The Patch"

(Continued from page 39.)

and tracts were then given out in the various languages, and the crowd dispersed.

We are no longer asked to settle the question as to the desirability of the foreigner as a factor in our civilization. That question is out of date because he is already here, and he is going to stay. His children are here also, millions of them, and here they are going to make their home and receive all the blessings inherited by America's children, as they have a perfect right to do.

What then constitutes our threefold obligation to the immigrant? First, they must be educated. Thirty-five per cent of the "new immigration" as compared to three per cent of the "old immigration," are illiterate.

HARTFORD

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School of Religious Education
Kennedy School of Missions**

W. DOUGLAS MACKENZIE, *President*

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Courses in all schools are open to all students, giving ample opportunity for well-rounded training in the whole field of Christian work.

Hartford Seminary Foundation, Hartford, Conn.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Second, they must be Americanized. No nation is big enough for two languages. American ideals are best learned in the American language, and accordingly all foreigners should be encouraged to learn them, and their children should be *required* to do so.

Third, they must be evangelized. Freed from the bonds of the "Mother Church," their religious freedom often leads them into even greater peril—atheism. From political tyranny to anarchy; from religious tyranny to atheism. There's the danger.

Pronunciation of Foreign Words

ä is to be pronounced as ä in häť.

ä as ä in ärm.

ai as ai in kaiser.

au as au in kraut.

bh as bh in clubhouse.

dh as dh in roadhouse.

ě as ě in mět.

ē as ē in thēy.

ē as ē in hēr.

gh as gh in doghouse.

h is always sounded, even when final.

ī as ī in pīn.

ī as ī in machine

kh as kh in buckhouse.

mp as mp in damper.

ō as ō in tōne.

ō as ō in tōn.

ts as ts in catsup.

ū as ū in būť.

û as û in fūll.

û as û in rûde.

ü like German ü.

Kuniharu—Kūn ī hā rū.

Kyoto—Ky ō' tō.

Ohayo Gozai masu—O hai' ō Gō zai ī mā sū.

O Hino Sama Matsuri—O Hi' nō Sā mā Māt' sū rī.

Osaka—O' sā kā.

Tama—Tā mā.

Taisho—Tā ī shō.

Tokyo—Tōk yō.

Latin America

Agascalientes—A wās käl yēn tēs.

Benito Juarez—Bē nī' tō Wā rēz.

Buenos Aires—Bwē nōs ai rās.

Colegiales—Cō lē hī a' lēs.

Colegio Americano—Cō lē hīō Ā mēr ī kā nō.

Colegio Morelos—Cō lē hīō Mō rē los.

Children's Day and Pentecost

S. W. Hutton

JUNE 5, is Children's Day and also the 1897th anniversary of Pentecost. It is quite significant that this eventful day in 1927 marks the beginning of a three-year program of work among the Disciples of Christ culminating on Pentecost, 1930, at which time a great convention is to be called, probably in the United States capital. In this three-year program the children of the nations will be given full consideration. The three-year program of work for the church school announced in the February issue of the *Bethany Church School Guide* is a part of this general program representing all interests of the brotherhood and is designed for effective use in schools both large and small. The child is placed in the midst and the program is graded that his needs may be adequately met.

How better could we observe Pentecost this year than by giving the children right of way in a thoughtful, brotherhood-wide observance of Children's Day? On the first Pentecost representatives from at least fourteen nations heard the gospel in their own tongue. The burden of the Children's Day appeal is in behalf of world missions that everyone, whatever his color or race, may hear the gospel of Christ in his native tongue.

It is interesting to note that God's Word has been translated into more than 600 languages and dialects and that the sacred message appears in a new tongue every six weeks. Our supreme purpose is that its teaching may be made the language of every heart, translation unmistakable in any language.

The first Pentecost was preceded by three years of preaching, teaching and preparation. May Children's Day, 1927, be the initial united effort of a great brotherhood in the three-year program reaching around the world, undergirded by

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purposeful preaching, tactful teaching and prayerful preparation that the name of Christ may be known in every heart and that all nations of the earth may be led to know the Jesus Way—the way of life everlasting.

Sectarian Shackles

(Continued from page 59.)

was shot, but I always said amen to his idea about joinin' a church whenever he found one that was based on love to God and to your neighbor and the practice of the Golden Rule. I'm gettin' to be an old man now. I've been called 'infidel' all my life and I s'pose I am one, but you'll not hear of me showin' the white feather at the end, as the preachers say infidels always do. When I'm through here, if I live at all, I expect to go out yonder among the stars somewhere, and I'm not afraid of what I'll meet there. I've done the best I knew by everybody and what I haven't believed I couldn't help."

Mother came out on the porch at this moment and Uncle Billy's reverie was interrupted. He said no more in the same strain that night. The next morning, early, he went home, and I never saw him again. Several years after when I heard of his death, I could not think of him in the grave in Knox County. To me, he is "out yonder in the stars somewhere," and I have always hoped the "gift of belief" denied him here, he has learned in the childhood of the Kingdom of heaven."

(To be continued.)

Africa

Bolenge—Bō lēn' gē.

Bokese—Bō kī' sī.

Bondo—Bōn dō.

Eliya—E lī yā.

Lotumbe—Lō tūm bē.

Mondombe—Mōn dōm bē.

Monieka—Mōn yē kā.

Ubangi—U bān gī.

China

Feng Yu-hsiang—Fūng yū shiāng.

Hansimen—Hān sī mūn.

Hsiang-lin-si—Siāng līn sī.

Ku-lin-si—Gū līn sī.

Kuo-ming-tang—Gū-mīng-tāng.

Lau Tsz An—Lai Tz ān.

Pe Chi Ko—Bē jī gō.

Pi-lu-si—Pī lū sī.

Sun Yat-sen—Sūn Yāt-sēn.

Swatow—Swā tow.

Tsau-tien-kung—Tzān-tīn-Gūng.

Tungsimen—Dūng sī mūn.

Wuchang—Wū chāng.

India

Amir Khan—Ā mīr Khān.

Benji—Bēn jī.

chota-hazri—chō' tā tē hāz' rī.

Hira Lal—Hī rā Lāl.

Isa Das—ī sā Dās.

Kulpahar—Kūl pū hār'.

Maharaji—Mā hā rā jī.

Pachmari—Pūch' mā rī.

Pana—Pā nā.

Rani—Rā nī.

sahib—sā hīb.

Surila—Sū rī lā.

Japan

Chichibu—Chī chī bū.

Fukushima—Fū kū shī mā.

Hori—Hō rī.

Kawai—Kā wā ī.

Receipts for Nine Months Ending March 31, 1927

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$230,806.98	\$ 4,404.47*	\$15,001.11	\$42,949.76*
Sunday Schools	173,391.72	2,607.23*	3,688.30	3,370.55*
Christian Endeavor Societies	8,904.88	337.47	142.06	.19*
Woman's Missionary Societies	313,451.60	16,760.99	2,888.17	150.08*
Circles	22,010.06	2,164.66	218.00	424.00*
Triangles	3,161.08	433.32		17.60*
Children's Organizations	5,611.11	107.29	15.00	1.71*
Individuals	29,142.97	3,788.79*	73,001.14	29,732.39
Requests	8,486.31	3,039.71	1,164.00	4,876.00*
Men and Millions Movement				
Interest (U. C. M. S.)	20,052.07	5,689.62*	26,755.14	3,820.32
Interest (Old Societies)	33,258.55	4,336.99*		
Foreign Field Reports				67,761.82*
Receipts from Old Societies	34,546.06	28,546.06	98,310.47	34,052.50
Home Missions Institutions			61,856.80	15,909.93*
Benevolent Institutions	35,475.14	3,643.72	15,157.13	1,477.16
Annunities			52,524.53	26,973.79*
WORLD CALL Subscriptions and Advertising			48,260.87	3,753.17*
King's Builders			4,302.62	96.75*
Christian Plea Subscriptions and Advertising			811.92	811.92
Literature			30,118.81	2,472.86*
Miscellaneous	24,982.95	3,577.96*	83,606.05	44,785.38
	\$943,281.48	\$30,628.16	\$517,822.12	\$54,078.54*

Board of Education

Churches	\$ 61,788.01	\$21,552.82*	\$ 4.50	\$ 446.20*
Sunday Schools	518.50	471.97*		65.00*
Individuals	1,324.25	2,740.40*	200.00	1,200.00*
Colleges	7,491.21	191.82		
Endowment Crusades	10,496.30	5,853.68		
Miscellaneous	808.48	83.38*		
	\$ 82,426.75	\$18,803.07*	\$204.50	\$1,711.20*

Board of Temperance and Social Welfare

Churches	\$ 4,180.00	\$ 217.00
Field Collections	3,060.00	1,410.00
Miscellaneous	210.00	13.00*
	\$ 7,450.00	\$ 1,614.00

*Decrease

Timely Help for the Ministry

HE had not reached the "threescore years and ten" but he had given a rich service through more than forty years of devotion to the church in one of our best states.

His wife has been his companion through it all. The people of the churches are richer because of her effort and the world is better by five children, all of whom have their own homes with full responsibility.

The children are doing a heroic part for the old home and the father in broken health, but their support is not enough to fulfill all of the comfort he should have as one who has given life and all to the church.

He is recognized among his brethren far and near as a great soul. His pastoral heart makes him a friend of folk.

The Care for the Minister's Widow

About the most sensitive part of a preacher's anxiety is his thought for his

family in case something should happen to him. It happened to this man in the prime of life, following an operation.

She has the partly-paid-for property and two children, sixteen and eight, to think about. Little was left at his death. Typical of all preachers, they were putting all their resources into the education of the children. One older son is able to make his own way.

A preacher-friend brought her situation to the attention of the department of the ministry. In a very short time the pressing needs of the case were answered by the proper action. The sharp edge of her care is relieved by ministerial relief.

The Rest of the Group

Others added to the honor list of the church include an older widow now left alone. She and her husband had both received the benefits. She is remembered as she goes on without him. Two were men who had worked long in hard places with little pay. They had made possible the small churches where they preached. They

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were faithful in their service and are not forgotten now that they have come to the end of their activity. One was a colored brother who has served well among the churches and has the confidence of all who know him both for his life and the character of his ministry. So the work touches the life of the ministry in a very vital way.

The Last Page

THE following authentic story is told of a situation that existed in the League of Nations last summer when the entrance of Germany precipitated a seeming crisis. The story is told in the *League of Nations News*:

M. Briand said: "Dr. Stresemann, I do not see what we can do. Brazil has the power, if she chooses to exercise it, and it appears that she does. I do not see what we can do, do you?"

Dr. Stresemann replied, "No, I do not; we have come to an impasse. Brazil blocks the way, and we can apparently do nothing." "I will tell you what to do," said M. Briand. "Let us go to bed. Let us sleep over it, and perhaps something will come to us in our dreams and we shall get light." Dr. Stresemann said, "Splendid!" The door was thrown open. Briand and Stresemann went out to face the waiting newspaper men, arm in arm. Briand took his cigar from his mouth and he said, "Gentlemen, I have pleasure in saying to you that Germany and France are in absolute agreement as to the next steps to be taken."

That was telegraphed from Japan to Chili, and the world was gratified beyond expression at the obvious cooperation and rapprochement between Germany and France. That story is authentic.

Author: "What do you think of my story? Give me your honest opinion."

Editor: "It's not worth anything."

Author: "I know; but tell me, anyway."

It isn't the mountain ahead that wears you out—it's the grain of sand in your shoe.

Roger Babson says:

One dollar spent for a lunch lasts five hours.

One dollar spent for a necktie lasts five weeks.

One dollar spent for a cap lasts five months.

One dollar spent for an automobile lasts five years.

One dollar spent in service for God lasts for eternity.

Co-Ed: "How long could I live without brains?"

Prof.: "Time will tell."

A correspondent of a St. Louis daily recently wrote to the paper as follows: "At a little evening party last week one of the divertissements was that each should tell what situation and environment he would most like to be in. This one by a man guest present impressed me: 'I should like to be sitting half asleep in May afternoon sunshine in the kitchen door of a farm house, where there was nobody at home, on a Sunday afternoon,



conscious of the distant crowing of a rooster and of the odor of blooming apple trees.' How is that for downright sensuousness?—D."

You who love the sound of rain can appreciate this by Barbara Young, clipped from the *New York Times*:

And all the long night through I heard that sound—

I heard it on the roof and on the ground, I heard it in my sleep.

And in my dream

The black trees dripped with silver, and the gleam

Of silver pools that lit the somber street Made bright the Summer darkness.

Passing feet

Went softly through the night. The city lay

Beneath a shining spell.

The clouds were gray

That hung upon the sky. And oh, the sound,

The rhythm of the rain!

I have not found

In all the myriad music of the years

One song like this.

When my immortal ears

Shall hear the harp of my immortal day, Plucked by some angel fingers,

I shall say,

"Now I remember darkness and the rain, And all the ecstasy and all the pain

That I have known of old."

And I shall see

The wet black bark of some dear earthly tree,

The wet black stones, and little pools of light

That lay beneath the windows of the night.

I shall remember, too, the restless wind

Above the rainy street, its singing thinned

Into a thread, a breath, a straying note

Like the faint calling from a lost bird's throat.

I shall remember. In the soul of me

The sound of rain is endless as the sea.

Health authorities of Harrison, N. J., found one woman who is opposed to having any shicks in her family. Recently

they sent out notices to parents requesting them to permit their children to undergo the Shick test, but failed to explain that the test was to determine the susceptibility to diphtheria. The department received the following letter from a mother:

"I refuse positively to permit either of my boys to take the Shick test. I have read the book and seen the play and I want you to know that I don't approve of them."

A vision without a task is a dream;
A task without a vision is drudgery;
A vision and a task is the hope of the world.

—Dr. Poole, of London.

Life remarks, perhaps rather irreverently, but pertinently concerning the recent religious questionnaire: "Now that the newspapers have statistically proved that most people still believe in God, it might not be bad journalism to send a questionnaire to heaven to see if God still believes in us."

If you want a thing bad enough

To go out and fight for it,

Work day and night for it,

Give up your time and your peace and your sleep for it,

You will get it.

But be sure that it's worth it.

The old-fashioned man who had to die to get into the parlor has a son who breaks a leg occasionally trying to worm his way into a breakfast nook.

It isn't easy: To apologize; to begin again; to admit error; to be unselfish; to face a sneer; to be considerate; to endure success; to keep on trying; to profit by mistakes; to forgive and forget; to think and then act; to keep out of the rut; to make the best of little; to shoulder deserved blame; to subdue an ugly temper; to maintain a high standard; to recognize the silver lining—but it always pays in the end.—Jerome P. Fleishman.

I have only just a minute,

Only sixty seconds in it,

Forced upon me, can't refuse it,

Didn't seek it, didn't choose it,

But it's up to me to use it,

I must suffer if I lose it,

Give account if I abuse it,

Just a tiny little minute—

But eternity is in it.

The following motto is found in Woodland Christian Church (for Negroes), Kansas City, Mo.:

Wake up, sing up, preach up, pray up, pay up, stay up, and never give up, or let up, or back up, or shut up until the Cause of Christ in this church and the world is built up.